

THE
MISSIONARY HERALD.

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THE Minutes of the Annual Meeting of the American Board, held at Providence, October 3-6, will be found appended to this number of the *Missionary Herald*, together with the reports of the several committees. The attendance of corporate members was greater than any in previous meetings of the Board, 184 being recorded as present, 116 of them from New England, and 68 from outside of New England. The largest record at any meeting previous was 178, when the Board met at New Haven in 1897.

THE reception given the Board by the churches and friends at Providence was most cordial, and every arrangement was made to promote the comfort of the guests and the success of the meetings. Prior to the meetings many fears were expressed that on account of the prolonged sessions of the International Council and their absorbing interest, pastors and friends, especially those from a distance, would not care for further meetings, or would feel unable to absent themselves so long from their homes. It was, therefore, specially gratifying to find such a large company in attendance, and that the commodious Union Church, in which the meetings were held, was crowded at so many sessions, and that at all the sessions the people came so early and remained so steadily. Possibly at some previous meetings of the Board there may have been moments of more exciting interest, but never, we believe, has there been a meeting in which from beginning to end there was a more sustained tone of missionary thought and feeling. The addresses were of a high order, and, to the gratification of everyone, an unusual amount of time was given to missionaries from the field, who won the hearts of all by their clear and vigorous and spiritual utterances.

AMONG the special features of the meeting were the presence of the delegates to the International Council from Hawaii, consisting of the Secretary of the Hawaiian Evangelical Association, Rev. O. P. Emerson, and four native pastors. The address of one of these pastors, Rev. Mr. Desha, the successor of Titus Coan at Hilo, aroused greatest interest as he spoke of the venerable missionary fathers whose lives he remembered, and whose works do follow them. All hearts were stirred also when Rev. Mr. Miyagawa, pastor of the First Church at Osaka, Japan, a church of between four and five hundred members, told what God had wrought in Japan through the ministry of the American Board.

But perhaps the deepest impression made at any of the sessions was by the appearance upon the platform of nineteen Student Volunteers, coming from several colleges and theological seminaries, each stating in two or three sentences his wish to enter upon foreign missionary service, and presenting his call to the churches for support in this his plan for life. When it was remembered that these nineteen young men were but the representatives of hundreds of others of like purpose, their appeal was profoundly impressive. One could not but be reminded of the meeting of the General Association of Massachusetts at Bradford, in 1810, when four young men appeared before it, asking to be sent as missionaries to the unevangelized. That appeal led to the formation of the American Board, and to the vast results which have attended that enterprise, and many a prayer went up to God that the coming of these nineteen young men, ninety years after Judson, Nott, Mills, and Newell presented their request, might give new life to the American Board, making the coming years yet more fruitful than the years that are past.

THE "Forward Movement" came well to the front during the sessions, Wednesday evening being devoted entirely to the report of the Advisory Committee having that matter in charge, and to explanations concerning the plans of the Movement and its success since its inauguration. We refer our readers to the report of that committee as printed in connection with the Minutes of the Meeting. The statements there made are certainly most cheering, showing that since February last twenty churches have undertaken the support of individual missionaries, while others have increased their contributions very largely. This is but the beginning of the effort, and there were indications shown at Providence that other churches are ready to consider the plan. It is affirmed that there are at least 500 churches in our denomination that are as well able to undertake the support of an individual missionary as are these churches already reached. Can they be led to accept this plan? If so, our financial problem will be solved. Clearly the results already secured amply justify the "Forward Movement," and the Board heartily reappointed the same committee to have charge of the scheme for another year, with Mr. Wishard's leadership.

WE call especial attention to the report of the committee on the Treasurer's Department which follows the Minutes of the Annual Meeting. Its statements in reference to the present condition of the treasury and the prospect for the future are very clear and suggestive. It is shown that the legacies of the last year were \$64,072 less than the average amount received from this source during the previous ten years, while the receipts from the living increased eleven per cent. The report very properly charges us not to yield to "discouragement over the debt which is due to the accident of varying legacies rather than to any lack of response from living donors, but let us rather emphasize the encouragement which the facts, rightly interpreted, justify, and let us go forward with increased gifts for increased work, leaving the debt to be paid from that variable source of income which is justly responsible for its being incurred."

**The Forward
Movement.**

**The Outlook
Hopeful.**

Financial. THE first month of our fiscal year is usually a lean one, giving little indication of what is to follow. The report for September, 1899, compared with the corresponding month last year, is as follows:—

	September, 1898.	September, 1899.
Donations	\$18,324.54	\$15,385.69
Donations for the debt	226.00	44.00
Legacies	2,742.92	7,288.95
	<hr/> \$21,293.46	<hr/> \$22,718.64

We are cheered by the reports of increased contributions taken by several churches on the Sunday following the Annual Meeting of the Board. We look from this time forward for a generous advance all along the line.

AN incident that deeply touched all hearts occurred at one of the sessions when Rev. Mr. Pullan, pastor of the Pilgrim Church of Providence, of which Rev. Dr. Thomas Laurie was formerly pastor, presented a check for \$2,100 from the executors of Dr. Laurie's estate. Dr. Laurie was for a while a missionary of the

**Making the Board
an Heir.**

American Board in Persia, but being compelled to give up this service in foreign lands, he maintained, as all who knew him understood, the deepest interest in the work of the American Board. He had told his two daughters that it was his wish that the American Board should share equally with them in the division of whatever property he might leave at the time of his death. The Board was to him beloved as a child, and he would make it an heir with his children to his estate. The check thus presented represented one-third of his property, and as it was handed to the Treasurer there were some who thought of the breaking of the alabaster box at the Saviour's feet, while "the odor of the ointment filled the house."

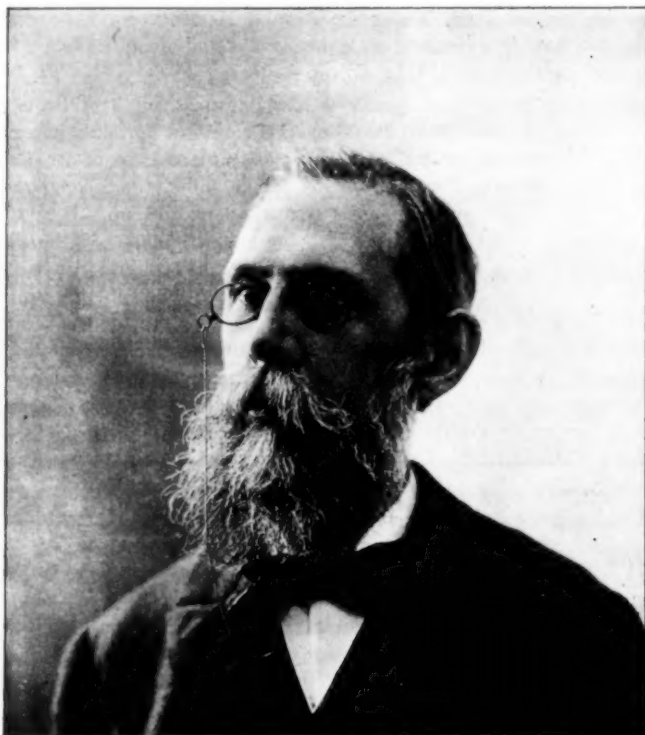
MUCH was said, and well said, at the meeting at Providence as to the duty of training the children in missionary lines, both that their gifts may be secured and their permanent interest in missions kindled. While

**Training the
Children.**

there is much more in this line that can be done, the fact should not be ignored that a great deal is done, and done systematically, to awaken interest among young people. The American Board and the Woman's Boards have published monthly for years the *Mission Dayspring*, which is believed to be admirably adapted to the children in Sunday schools, and young people's societies. The Woman's Boards are providing a literature for mission bands, and are constantly making efforts to organize and invigorate such bands. These efforts, we have some reason for believing, are almost entirely overlooked by many pastors who are hardly aware of what is going on among the children of their own churches. The children are ready to be interested; the difficulty lies in reaching them through the pastors and Sunday school superintendents, who often seem too much absorbed in other things to attend to these matters. We wish to commend specially to pastors and teachers who would interest their children in foreign missions, our *Mission Dayspring* and the variety of literature published by the Woman's Boards, and the systematic efforts already being made in our churches to promote this work. Sample copies of *Mission Dayspring* will gladly be sent on application to Miss A. R. Hartshorn, Woman's Board of Missions, Congregational House, Boston.

ON the nomination of a carefully appointed committee, the Board made choice of Samuel B. Capen, Esq., of Boston, as its president. Naturally it might have been thought that someone from the western

The New President. rather than the eastern portion of our country should be placed in this office, but the western men themselves seemed to have had no such wish, as they most heartily favored the selection that was made. Mr. Capen is too well known by his services in public and religious affairs to need an introduction to our constituency. He is familiar with the



SAMUEL B. CAPEN.

workings of all our benevolent organizations, and was president for some years of the Congregational Sunday School and Publishing Society. In the civic affairs of Boston he has had a prominent part. A man of energy and devotion, an efficient organizer and an excellent presiding officer, now in the prime of his manhood, he will give to the interests of the Board much time and thought. As a business man he will give efficiency to the financial side of the Board, while those who know him will have no fear whatever that the spiritual nature of the work will be less prominent.

REPEATED and tender allusions were made in almost every session to the loss the Board had sustained in the death of its late President, Dr. Lamson.

**The Late
President Lamson.**

The President's chair, at the centre of the platform, was filled with a mass of white flowers. Vice-President James, who presided throughout the sessions most ably and graciously, bore testimony to the delightful relations he had had with President Lamson, and Prof. Williston Walker gave a memorial address, in which he admirably portrayed the life and work of our deceased President. The Board directed most fittingly that this memorial address of Professor Walker should be printed.

WHILE all the sessions of the International Congregational Council were of deep interest and value to the membership of our churches, we were, as

**The International
Council.**

was most natural, specially moved by these relating to missionary work. It was a great gratification to have as delegates to the Council, two secretaries of the London Missionary Society, Rev. R. Wardlaw Thompson and Rev. A. N. Johnson, though the latter was prevented by illness from taking part in the deliberations. Mr. Thompson made an admirable address at the Council and another also on the platform of the American Board at Providence, stirring all hearts by his reports of what our brethren across the waters are doing for the advancement of the Kingdom of Christ in unevangelized lands. Dr. R. S. Storrs was given a whole evening at the Council to speak on the Permanent Motive in Missionary Work. Of this address it is enough to say it was such as is always expected from Dr. Storrs. A very intelligent attendant upon the council declared that its best outcome would be the impulse given to missions.

It was a royal welcome given at the meeting of the Board to Dr. Cyrus Hamlin, now in his eighty-ninth year, who began his missionary service in Turkey sixty years ago. Though feeble in body, yet with clear

Dr. Cyrus Hamlin.

brain and strong voice, Dr. Hamlin gave his greeting and benediction, thanking God for the privilege he had had of preaching the gospel so long and in a foreign land. Dr. Hamlin's life almost covers the period in which the American Board has been in existence, and it was fitting that this veteran soldier of the cross should receive homage, not in the same way, but in no less degree than that given to the hero of Manila.

IN the two hospitals and dispensaries in Foochow, China, there have been an extraordinary number of patients during the past year. In the woman's

**The Foochow
Hospitals**

department, in care of Dr. Kate Woodhull, the patients have numbered 6,122; in the men's department, under the care of Dr. Kinnear, there have been 5,785. An incident is given by Dr. Kinnear illustrating the far-reaching influence of the hospital. A patient coming from the southern part of the Fuh-kien province, several days' journey from Foochow, stated that twenty-five years ago, when he was about fifteen years of age, he was in the Ponasang hospital, where Dr. Osgood treated him and where he gained his first knowledge of the gospel. Understanding and approving of the teachings he there received, his heart became unstable, but after twenty-three years the seed in his heart sprang forth into life and the man now belongs to a church in his native place.

THE present minister of war in Spain is called the "Christian general," because of his ostentatious servility to the Roman Catholic church. After his short but cruel campaign in the Philippine Islands he was presented with a splendid sword, heavily jeweled, and he has now given it to the famous "Virgin of the Pillar" in the Cathedral at Zaragossa, to be "entirely at her service." What that service might be in case the Inquisition could be revived, as this general would doubtless like to have it, can easily be imagined, but of what service it can be as matters now stand it is hard to conceive.

**What Will She
Do with It?**

IT has seemed almost impossible that there should be war in South Africa between Great Britain and the Transvaal, and yet, as we write, the situation is most ominous. Of what avail are Peace Conferences if on the heels of the one held at The Hague the demons of war are to be let loose? A conflict of arms in the Transvaal will involve all the South African colonies, and our mission in Natal will be seriously affected. So far as we know Mr. Goodenough is holding on at his post in Johannesburg, in the hope that peace will prevail. May God hear the prayers of Christendom and avert the long conflict which to human view now seems inevitable!

IT has pleased us much to learn of the use a certain Christian woman makes of the Almanac of the American Board in order to increase her knowledge of missionary work and as a stimulus to prayer. She takes the small map printed on the calendar page for each month, making it her lesson for that month, studying it that she may know the region, and especially the stations where missionary work is carried on. That mission thus becomes the object of her thought and prayers for a whole month. It is said of Jonathan Edwards that he always wished to pray with a map before him, and when Carey cobbled, he did the same.

A PROMINENT Japanese Buddhist newspaper, in a long article reviewing the present condition of Buddhism in Japan, while defending that faith has some trenchant criticisms upon its leaders and their methods of work. It declares that there is now far too much philosophy and too little religion in Buddhist teaching. Its most striking utterance concerns the difference between the use which Buddhists make of their scriptures and the use which Christians make of their Bible.

**The Bible Among
the Japanese.**

It is a good testimony concerning the impression produced by Christian converts in Japan as to their regard for the Holy Bible. This article says: "The use which the ordinary Buddhist convert makes of his sacred books is something entirely different from that of the Christian. The latter reads and derives comfort and instruction from his Bible on all occasions. As he sits by the fire, or lies in his bed, in times of joy or in times of sorrow, the earnest Christian may be seen poring over the sacred page. What he reads he seeks to understand and apply. But the Buddhist uses his Bible as a charm only. He does not seek to understand it. As he listens to the Scriptures being read, he says he is conscious of being blessed thereby, he knows not how. This savours of incantation and is quite inferior to the intelligent appreciation of Biblical teaching found among devout Christians."

THE *Gleaner* of the English Church Missionary Society has well said that "The more successful a missionary is, the more costly he becomes, for his successes cause the expansion of all the outgoings connected with the mission." If the Lord had not answered the prayers of Christians so abundantly and given to our brethren in India and China and other mission fields, such marvelous prosperity in their undertakings, the churches at home would be spared such reiterated calls for further aid. An army in camp that is doing nothing will need only its regular supplies, but when it is advancing and conquering new territory, it must be speedily reinforced in order to hold the territory gained. Are our churches sorry that our missionaries are so successful?

It has been stated recently that in the early part of this century the great William Wilberforce, in the British House of Commons, in alluding to the Church Missionary Society, suggested that the day might come when that society would receive an income of £10,000 a year. The suggestion was met with shouts of derisive laughter. Yet in the last year of this century this same society reports an income of £331,000, or considerably over one and a half million dollars. This is one hundred and fifty times more than even Wilberforce's faith led him to anticipate.

THE IMPERATIVE NEED OF HELP FOR EDUCATION IN CHINA.

BY REV. A. H. SMITH, D. D., PANG-CHUANG.

THE wisest foresight has always perceived that China, at least, is not a field in which it is safe to economize in missionary education. We need in our body of pastors, teachers, and helpers generally *some* men who can hold their own with any Confucian scholars whom they may meet. The only way to inspire respect with this important class is to make them see that our Christian men are more than their equals, which they can be only by sound training. The Tung-cho College is the result of a slow evolution of forces during a period of thirty years, and by the Tank legacy it has now been placed in a position to do just the work most needed in the field of the North China Mission, at just the time when it is most needed.

During the past year the intellectual ferment in the Chinese Empire has been unprecedented. The forward steps taken have been too numerous to be recounted here, and although they have apparently been indefinitely postponed by the usurpation of the throne by the Empress Dowager, revolutions like this cannot go backward. The experience of the past few months has abundantly shown that those missions which have the greatest number of well educated Christian preachers and teachers will be able to do a work and exert an influence such as no others can. Our American Board has always had a liberal policy toward institutions of this sort, but unfortunately the appropriations of money have always been a mere fraction of what was absolutely required. The Tank legacy has furnished the college plant, but it does, and was intended

to do, nothing toward the running expenses of the institution to which it was literally as "charcoal in a snowstorm," and "as water to a fish in a dry rut." For the year 1898 the appropriations were but a trifle more than half the modest estimates to which the mission was restricted. When \$1,800 are required to carry a college and academy through a year of work, how can that work be successfully accomplished on \$1,000? The number of students



AN AMERICAN BOARD SCHOOL IN CHINA.

can indeed be cut down, as it was last autumn, but the running expenses are in the main the same for a small school as for a large one, and the wastefulness of such false economy is self-evident.

What is true of the central mission college is equally so of the local academies and intermediate schools which are its feeders. Let us take a

concrete case. The Boys' Boarding School of the Pang-chuang Station is less than six years old. Before that there had been a small day-school, but the parents paid no tuition, and the attendance was irregular and capricious. In order to get it upon a better basis it was stopped altogether for a year or so, and when renewed, every scholar was required to pay something for its privileges. Within the past three years the demand for this education has so greatly increased that there has been a list of over fifteen applicants waiting for a vacancy. There are now three different grades under one general management: the primary, which contains more than twenty pupils; the intermediate, with eleven, and the academic, with fourteen. When the academic course is finished here, the scholars are prepared to enter the college at Tung-cho. This arrangement has only just begun this autumn, and is a great step in advance, as hitherto all the academic students had to go to Tung-cho, more than two hundred miles distant, and the cost of supporting each was perhaps \$25 per year. Now the scholars remain here until the academic course is done, and each one pays the cost of his board for the year, the principal expense being the salaries of three instructors, and the wages of the school steward.

This result has not been accomplished without much struggle, and even so there are some poor scholars requiring assistance, although this is reduced to the lowest possible terms. But the school buildings into which the academy and associate schools have just moved are built with money loaned by the members of the station to the Board, until suitable appropriations can be got for the schoolhouse. It was necessary to expand into better and more wholesome quarters, but the Prudential Committee had no funds for the purpose. One thousand dollars is asked for, to cover the dormitories, kitchen, and eating-room already put up. But there is still no schoolhouse, which ought to be built as soon as possible to provide recitation rooms, and adequate apparatus for a school of about seventy-five pupils in all. Even now there are forty-five, but no excessive enlargement is contemplated. The instructors are all of them graduates of Tung-cho, and the principal is an especially able man, raised up by the Lord for this particular work.

The area of the Pang-chuang field cannot be exactly estimated because it has not been delimited. There is reason, however, to believe that there are perhaps 8,000 square miles of territory entirely dependent upon it for Christian instruction—an area two hundred square miles larger than the State of Massachusetts, and with a probable population of somewhere between three and four millions of people. Into this region no other society is likely to intrude, but in justice we ought to do the work so well that no others need to come. What would be thought of one academy, and a single primary school for all Massachusetts? It is true that but a small part of our enormous constituency are as yet Christians, but the number is rapidly increasing, and we ought to plan for the far larger growth of the immediate future. We want at least \$1,800 for these school equipments, and we can promise whoever is ready to give it, that there are few places where the results for so small an investment will be greater than in the ancient Province of Shantung, the home of the great Confucius and Mencius, but one day to be won to the greater Christ.

THE UNIVERSAL AND PERPETUAL GROUND OF MISSIONARY APPEAL.

BY REV. JAMES L. BARTON, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee presented at the Annual Meeting of the American Board at Providence, October 4, 1899.]

THE century of modern Foreign Protestant Missionary effort, which is just closing, is characterized by changes in the basis of appeal which the friends of the cause are accustomed to make to the supporting constituency. The reasons given why foreign missions should be vigorously maintained are so numerous and varied and not infrequently exclusive of each other, that not a few intelligent Christians are inquiring if there is one true, fundamental, perpetual basis for this work. During this century the pagan world, for whose Christianization foreign missions were inaugurated, has been stripped of much of the mystery that enveloped it. Pagan nations are no longer classed together as wild and uncouth savages, but we designate them separately as Chinese, Hindus, Japanese, Buddhists, Confucianists, Mohammedans, and a multitude of other names, each one of which conveys to our mind a distinct impression of a people or belief characterized by many things that are commendable. We no longer class all non-Christians together and call them "heathen," nor do we, in a single breath and unqualifiedly, condemn everything among all peoples who are not followers of our Christ.

This has led to a change in missionary appeals. Some have thought it necessary to give a different reason for carrying the gospel to the artistic, polite Japanese, with their systems of ethics and their intellectual ability, than they give for carrying the same gospel to the savage tribes of the South Sea Islands. Not only have the officers of mission boards been thus affected, but the change is marked throughout the constituency.

Those who give for the support of this work, and in some cases those who offer themselves for service, do so under what might be called the impulse of mixed and inadequate motives. A modern educational system and an enlightened Christian civilization; a desire to relieve the great physical suffering which multitudes endure; the moral elevation of the people and the development of high moral standards and noble Christian characters; the establishment of Christian institutions of all classes which shall be self-perpetuating and stable; the creation of a better and safer society which shall prepare those nations for statehood and develop among them a permanent and profitable commerce with the Christian nations of the world; a desire to displace the non-Christian religions by setting up in their stead the church of Christ, — these are some, if not the chief, reasons given at this time for supporting foreign missions. These reasons have been pressed so far that we find our constituency dividing into different companies, some professing supreme confidence in medical missions, others preferring to help industrial mission work, others in educational enterprises, others still emphasizing social reform, while many maintain that evangelistic work should have the supreme place.

There can be little question that all of these objects are commendable, and to the student of missions it must be equally clear, that one in no way excludes the others. All are worthy, all are Christian, all are essential. But the question does arise, do we find here the permanent and universal basis of appeal for this world-wide and all-inclusive work? All these are results which we hope to accomplish and they are worthy the best Christian effort of the world; but no one of them, nor all combined, have the power to set in motion the united followers of Christ in a per-

manent, persistent, aggressive effort to evangelize the world. The results of missionary effort do not constitute the fundamental impelling motive force that vitalizes the movement and makes it glow with life and throb with power.

Where then shall we find the universal and perpetual ground and basis for the work of missions? We must find them, if such exist at all, in the fundamental principles of our Christian faith which we profess to accept. If we cannot find them there, they do not exist, and we are free from the obligation to conduct missionary work; but if we do find them there, we must accept them or deny our faith.

Let us glance briefly at the missionary principles which underlie our Christian faith:—

1. *Old Testament Principles.* The fundamental principles of our faith, which are essentially missionary, are taught throughout the Old Testament, and, in fact, constitute an integral part of the Old Testament religion. These are:—

1. The Universality of the God of Israel. It was a fundamental part of the religion of the Hebrews that their God was one and that he was supreme. He was not only the God of the Jews but also of the Gentiles, although they did not recognize him. Only Jehovah was almighty, benevolent, and holy, able to reward and punish all the children of men. The plain teaching was that the God of Israel was the God of the whole earth and of all peoples, and not simply the God of those who recognized and worshiped him. This point is so clear that it needs only to be stated.

2. The second missionary principle in the Old Testament religion is that *sacrifice is essential in every true worshiper*. Any adequate discussion of this subject is impossible here. The fact must be noted that from the beginning an offering, something given up to God, seemed to be demanded with every act of worship. Cain and Abel brought their gifts when they would draw near to God. This matter of offerings was not left to the feelings or sentiment of the worshipers, but the regulations that should govern the different offerings, as to their amount and frequency, were definitely laid down by Jehovah. Every faithful and devout Israelite must pay liberally of time and treasure in order to maintain his position before the Lord. The amounts of the different sacrifices and offerings were gradually increased until much more than one-tenth of the income of the worshiper had to be given as an offering to the Lord. We cannot conceive of the Hebrews as in any way maintaining their position in their relations to God or to their principles, while refusing to offer the prescribed sacrifices. The worst afflictions which ever came to the race were brought upon them, according to the burning words of the prophets, by their withholding from the Lord their tithes and offerings. Sacrifice was a part of their religion, an essential part of their creed and worship; it was to them a sacrament. Apart from the special extra gifts in the interests of a forward movement, as, for instance, for the setting up of the tabernacle and the building or rebuilding of the temple, nearly everything thus given to God by the faithful worshipers was, to human appearances, thrown away—wasted. A great army of men was maintained to slaughter the choicest of the flocks and herds and to restore order after the work had been done. No human being was directly benefited by the act, and we cannot conceive that Jehovah himself took pleasure in the blood of sheep and goats that flowed in such an overwhelming current or in the clouds of smoke that rose from her reeking altars during the golden days of Israel's history. We cannot believe that God demanded these costly gifts for himself, but as a source, and perhaps the only source, certainly the only one revealed, of a divine blessing upon the one presenting the offering. Only the giver was benefited. Only he who was ready and willing to

obey the divine command found acceptance or forgiveness with the Lord. He who worshiped, offering gifts commensurate with his condition in life, went away justified, for God met him.

3. The third essential missionary point in the religion of Israel was that *through that race blessing was to come to the entire world.* It must be acknowledged that, as a race, the children of Israel did not grasp this thought. The prophets often caught glimpses of the truth, and yet they were not able to arouse the race to its full comprehension. However, the principle was repeatedly taught, from the early dawn of that peculiar people until the close of the prophetic period, that out from the seed of Abraham there should go forth a blessing to all nations; for did not Jehovah say to Abraham, "In thee shall all the families of the earth be blessed." Again the Lord repeated, "All the nations of the earth shall be blessed in him (Abraham):" and so again and again is that promise and pledge repeated, that through the seed of Abraham a movement filled with blessing is destined to reach forth to all nations. It was the foundation pledge and everlasting covenant of the race. After leaving Egypt, Jehovah says, "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure with me from among all peoples; for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation."

Then as we follow the records, we read that "A star shall come forth out of Jacob, and a sceptre shall rise out of Israel," showing that a world victory is in preparation. The Psalmist catches glimpses of the future conquests through the chosen race, when he says, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" "I will make thy name to be remembered in all generations;" "He shall have dominion also from sea to sea and from the river unto the ends of the earth; they that dwell in the wilderness shall bow before him; yea, all kings shall fall down before him, all nations shall serve him."

The Prophet Isaiah in his inspired vision saw that time when "the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it;" "Of the increase of his government and of peace there shall be no end." "The earth shall be full of the knowledge of the Lord as the waters cover the sea." "All the ends of the earth shall see the salvation of our God."

Daniel in his vision of the Son of Man saw and wrote, "And there was given him dominion and glory, and a kingdom, that all the peoples, nations and languages shall serve him."

In line with all this is the announcement made to Mary by the angel Gabriel, "He shall be great and shall be called the son of the Most High; . . . and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This is the covenant with Abraham, sung by the Psalmists, proclaimed by the Prophets, carried over and connected with Christ himself, as the one who is to execute the Divine will in carrying this blessing to the world.

Let us now trace these fundamentals of our faith as they reach over into the New Testament.

II. *The Corresponding New Testament Principles.* Christ neither in his teaching nor by his example changed these three basal principles of the faith and practice of Israel, but he gathered them up and put them into operation for uplifting and saving the world.

1. Under his teachings the universal, almighty and holy Jehovah of the Hebrews was transformed into the loving and common father of all men, assembling the nations into one great and common brotherhood. The Jews did not carry out

their idea of a universal God to this practical conclusion. Christ must come and show by his life and teachings that Jehovah was not the God of the Jews only, but of all men and all nations, and that he is not only supreme and holy but that he is the compassionate one who loves all his children and who desires that every branch of the human race be numbered as members of his family. This is the first and necessary step in the developing of the underlying theology of the Old Testament so that there shall stand out in clearest light the practical living principles of our Christian faith, the common fatherhood of God and the consequent possible brotherhood of man. To prove this point we need make no citations from the teachings of our Lord. It must be equally clear that this is only the flower and fruit of the other doctrine that Jehovah is the God of the whole earth.

2. Our Lord took also the doctrine of sacrifice and, in no less striking manner, made it a living and practical doctrine for the extension of the Kingdom. While the Old Testament idea of burnt-offering and sacrifice was not perpetuated by Christ in its old form, it was transformed, ennobled and perfected by him. He himself came as the supreme offering for sin, made once for all. The new system which he developed out of the old does not call for the expenditure of one's precious possessions without some tangible, external result aimed at in the gift; but he in no way releases his followers from the idea of sacrifice. He gave everything that he possessed, even his life, not to appease a God angry with him, but in order to bring blessing and salvation to a world lost in sin. The sacrifice of his time and strength and personal pleasures, and life itself, was that others might be blessed. He was seeking nothing for himself. He came to do the will of his Father and to be about his Father's business, and that will and that business was and had always been, that "through the seed of Abraham all nations should be blessed." A fundamental idea of sacrifice in our Lord, and of the sacrifice which he demanded of his disciples, was not primarily that the one who offered it should receive a blessing, but that in the offering somebody else, — others, might be blessed. Offerings were not wasted but transformed; latent energy was transmuted into living potency for lifting up and saving the world.

Sacrifice was as much a part of the religion and worship of Christ as it was of the religion and worship of the chosen race. But it is not burnt-offering that is demanded, but a living, active sacrifice that reaches out to the world. This is not taught so much by any particular recorded words of Christ as by his whole life and the Spirit of all his teachings. He began by giving everything he possessed, and by demanding of his disciples that they dedicate everything to him. His call to discipleship was, "Follow me;" labor, sacrifice, do as I am doing that the world may be saved. There is no part of the life of our Lord that does not glow with this idea of sacrifice and service for others as the most perfect indication of devotion to the Father's will, and at the same time exhibiting the most perfect method for carrying infinite blessing to him who believes, as well as to the world.

3. Our Lord was the complete fulfillment of the idea so fully set forth in the Old Testament, that through the chosen race all the nations of the earth shall be blessed; for in him the principle became an article of living faith which was wrought into the lives and practices of his followers. The Jews, as a nation, had no thought of making special effort to bless the Gentiles through their religion or their lives. They treasured up the promises of Jehovah, the sweet words of the Psalmist, and the burning declarations of the prophets, and then went on living as if Jehovah were their God alone and the world existed only for themselves. Christ came to change all this — to inaugurate a movement whose charter is the final command, "Go into all the world and preach the gospel to every creature, teaching them to

observe all things whatsoever I commanded you." The idea and plan here outlined was not a new one in the conception of the Kingdom; it was as old as Abraham. Christ was only carrying out the will of his Father in this enunciation and development of a fundamental principal of the Kingdom. He had no choice but to take this position and to put the obligation upon his disciples, for did he not come to do "not his own will but the will of him that sent him?" The life and the teachings of our Lord dwell more upon this principle of the expansion of the Kingdom and the duty of every follower to preach Christ to all who do not know him than upon any other principle of our Christian faith. The four gospels abound with and are crowned with the conception of a gospel for the world and the duty of all who accept it to carry it to those who have it not. The book of the Acts is the record of the endeavors of the Apostles to live the Christian missionary life as they had learned it from their Lord. The Epistles are replete with the same fundamental idea, they themselves the product of the missionary efforts of the disciples. Even the Apocalypse breaks forth into the command, "Let him that heareth say come." Remove from our New Testament and from our Christian doctrine the conception that it is the will of God that all nations shall hear of him and receive salvation through Christ, and we should have emasculated Gospels, no Acts of the Apostles, and few if any of the Epistles. The missionary idea gave us our New Testament if not our entire Bible.

There is little recorded that was uttered directly by Christ upon such subjects as original sin, retribution, escatology, the sacraments, the trinity, atonement, inspiration. These doctrines have lent themselves to controversial discussions to such an extent that schools of theology have divided and sub-divided upon each of them, and we shall probably go on discussing and dividing to the end of time. But upon the subject of the *obligation* of Christians to carry the gospel to the ends of the earth there is no ambiguity; there seems no room for divergence of opinion. Over and over again is this matter dwelt upon by Christ himself and by the Apostles. It is reiterated more than any other Christian doctrine, and manifestly made a deeper impression upon the disciples than any other command which Christ laid upon them. The strongest imperatives used by our Lord were employed when he was trying to impress upon his followers their duties in this matter. "Follow me," "Feed my sheep," "Go," "Disciple," "Teach," "Preach the Word;" these imperatives cannot be misunderstood or misinterpreted. There may be disagreement as to the nature of the gospel to be preached and the manner of preaching it, but it is clear beyond dispute that whoever has received any gospel is commanded to preach it to those who have none. We cannot escape the conclusion that Christianity is primarily a missionary religion, inaugurated as such by Jehovah, intensified and glorified by Christ, transmitted and exemplified by the Apostles, and that as such this religion in these last days is our inheritance, privilege, and glory.

III. *Practical considerations.* What bearing have these considerations upon our missionary work and the universal and perpetual ground of appeals which we make? We who profess to be Christian, if honest in our profession, must live and act in accordance with the fundamental and authoritative principles of our faith as revealed in our sacred records. These principles are as enumerated:—

1. Fatherhood of God and consequent brotherhood of man.
2. The necessity of personal sacrifice for others.
3. The duty of preaching Christ's gospel to the world.

In the consideration of these questions there is but little opportunity for the exercise of personal judgment or opinions. Each one is based, not upon what we

may think, but upon eternal facts and upon the will of the Father. It is not a plan devised by man or by a council of men, nor has it even been submitted to men for their approval or ratification. The children of Israel were not told to offer sacrifice when they wished to do so, or if they felt so inclined; nor did Christ tell his disciples to preach his gospel to the ends of the earth if they should decide that it is wise, prudent, and necessary so to do. We have no authority to debate the wisdom or the un wisdom of sacrifice in behalf of others any more than we have the right to discuss whether our Lord did not make a mistake when he commanded his disciples to devote themselves to a world-wide missionary undertaking.

Enthusiasm for a good cause, whose usefulness has been demonstrated, and whose success seems assured, will stir many a life and lead to impulsive acts of wonderful and heroic sacrifice; but enthusiasm is not enduring, and when it dies, the arm which it energized no longer serves.

Sympathy for a pagan race which seems to have within it special possibilities of growth and progress, may warm the heart and inspire the efforts of a multitude who feel the throb of Christian brotherhood as they think of one common Father. Under this impulse consecrated men and women give their lives and others give support that a race may be civilized. But a little disappointment, a few acts of ingratitude upon the part of that race, may turn sympathy into indifference, and indifference into condemnation, and the race is left to its paganism.

A belief in the eternal loss of all who die unrepentant, is a power sufficient to gather a mighty army of devout, able men and women who have gone to the ends of the earth to preach repentance and salvation through our Lord Jesus Christ. In face of such a conviction no obstacles seemed too great, no task too heavy to be undertaken. None have labored more devoutly than those who have gone forth under this impulse, and none have given more freely than those who have sent them. But if this be the main, underlying motive for missionary activity in any person, then that activity will vary in intensity with his sense of the sinner's peril, and should he come to doubt whether there is such peril, his missionary interest will slacken if not altogether cease.

Love has led, in all the history of the world, to deepest sacrifice and inspired to acts of exalted nobleness. Who can measure the power of human love? No sacrifice is too great for it to make for the object of its affection; no task too heavy for it to undertake. Nothing can successfully resist him who moves by its impulse. Under the inspiration of its presence, the human can rise almost into the atmosphere of the Divine. Yet human love is not enduring. Its throne is the human heart which is of the earth, earthy. Passion may rend, ambition blind, and human sinfulness corrupt, until its noble impulse dies entombed within a heart grown cold. A work for the world based upon this alone, whether it be a love for Christ or love for fellowmen, cannot be enduring until our human love becomes as unchanging as the Divine.

Our perpetual, permanent and universal impulse for this work comes not from our hearts, not from our heads, not from the world,—for the heart grows faint, the head weary, and the world passeth away. We must look to the Divine will which is interpreted to us by the Divine imperatives in the mouth of our Lord Jesus Christ. Generations may come and go, human passions, prejudices, selfish ambitions put their stamp upon society, theological opinions and expressions may change with the changing centuries, but the *will of our God abides forever*. It is not ambiguous in its utterance, nor can it be misunderstood in its commands. Nothing can reach it to destroy its force and power. It is the voice which has rung in command through

all the history of our religion, and that found its fullest utterance on the mount, as the earth shrunk away from His sanctified presence. It is addressed to every professed follower of the Nazarene, saying, "Preach this, my Gospel, to every one who does not acknowledge me as Lord and King." Though we hide ourselves in our scholarship, the voice is there; though we take the wings of our personal pleasures and go to the uttermost parts of the earth, behold it is there. Nothing but implicit obedience can put God's seal upon our discipleship.

We cannot conceive of Christianity apart from the idea of expansion, — not enlargement according to the will and judgment of the believer, but expansion by the will and under the order of Almighty God. In this lies the secret of the external growth of our faith during the last eighteen centuries, while without it, the Spirit of Christ, the love of Christ, the presence of Christ with his people would speedily cease. The Divine imperative which commands all Christians to evangelize all men, is the eternal, life-giving imperative for all lands and for all time.

What then shall be, *must* be, the ground of our appeal? Not education, not civilization, not humanity to man, not sociological reform, not merely a desire to ennoble and exalt our fellow-men, but obedience to the eternal principles of our faith as uttered by our blessed Lord himself, and taught by his apostles. Our appeal is not an appeal for money, but for loyalty to Jesus Christ. The first step in conversion is obedience to Christ, which is also the last step in the completed, sanctified Christian life. By this the power and inspiration of the Christ life will flow in upon the believer and through him will carry beauty, blessing and life to the world. The gospel thus sent out will become the gospel of education, of civilization, of social reform, of salvation, of everything that is exalting to the individual and to nations. This is the only force that in the name of a living Christ can send to the ends of the earth and maintain it there, the army of the living God.

Why should we, corporate members, missionaries, honorary members, pastors, and Christians, come together here and spend an hour of the sessions of this meeting, or of any other meeting, in discussing how to appeal to our constituency; how to raise money to carry on the Lord's work? Why, the rather, do we not seek first for our own reconsecration to the service of that Master whom we love and whom we profess before men to serve? Why should there not go forth annually from the meetings of this Board, as well as from the meetings of all similar boards, to the remotest mission church in the most isolated island on this earth, an irresistible inspiration for a more devoted and obedient service to him who gave his all that the world might be redeemed. Balance sheets are necessary accompaniments of that work, but they are not the source of our inspiration and they contain not one atom of power. If we could only get so near to the side of our Commander that we could catch the gleam of his eye as he looks forth upon a world not yet in receipt of the salvation which he came to bring to it nineteen hundred years ago; if we could feel the throb of that heart which beats in human and divine sympathy for the multitudes who are wandering in the deserts as sheep that have no shepherd, and if we could catch the tender tones of that voice which speaks with loving yet irresistible authority, "Go, preach my gospel to every creature," would we count as anything our possessions, our comfort, or even our lives?

It is of little importance to the great world whether or not the Board closes this year without a deficit; it is of transcendent importance whether or not we, the constituency of this Board, the membership in our Congregational churches, are ready to hear and accept in loving obedience the perpetual and universal imperative of our Lord and Master, "Seek ye first the Kingdom of God and his righteousness," and then, "Go into all the world and preach my gospel to every creature."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1898-99.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND THE REV. JAMES
L. BARTON, D.D.

[Presented at the Annual Meeting of the Board at Providence, R. I., October 4, 1899.]

[Secretary Barton's Department.]

THE missions covered by this survey are the European Turkey and the Eastern Turkey Missions; Marathi, Madura and Ceylon Missions in India; Japan, Austria, Spain and Mexico.

It is impossible in the brief report rendered in these surveys to give any adequate idea of the world-wide work conducted by, and in connection with, the missionaries of this Board. Space will permit hardly the mention of the far-reaching educational plants embracing the kindergarten and every grade of school from this to the college and theological seminary, and all of them crowded with students, direct and powerful evangelizing agencies. Nor can we adequately speak of the Christian literature in the form of tracts, books and periodicals, published in nearly thirty different languages and dialects of the globe, and circulated by the hundreds of millions of pages each year. Few even of the corporate members of this Board have any just conception of the extent of the work of the Board and the completeness of the plant through which we are feebly attempting to reach not less than 100,000,000 of the unevangelized. This plant has important branches in the great centers of the pagan world, and from them go forth mighty influences for truth, righteousness and salvation. As we survey the fields, we see no wavering on the part of the great army of laborers as they march on to victory. They are making conquests hourly, and constantly do they have the assurance that they are engaged in the service of the God of missions, who is the God of the whole earth. Every post brings us appeals for larger liberty and a more aggressive policy in this work of evangelization.

Opposition to the onward progress of the Kingdom is giving way all along the battle line that encircles the world. The enemy himself, bringing gifts, comes out and urges us to enter and take possession in the name of the Christ. Of such a work and such a record we bring you a brief report today.

EUROPEAN TURKEY.

Two of the stations of this mission, Samokov and Philippopolis, are in Bulgaria; and three, Monastir, Salonica, and Constantinople, are under Turkish rule. This presents special problems to each group. The stations in Bulgaria have to contend with the strongly entrenched Orthodox Bulgarian church and its antagonistic ecclesiastics, while the Turkish stations are hampered by that misrule and bad government which characterizes the entire empire. In spite, however, of the difficulties named, the mission reports a year of growth and progress.

It would be impossible to report this mission and not make special mention of the venerable Elias Riggs, who alone represents the mission at the Turkish capital, and who, I believe, in the records of the mission societies of the world, stands absolutely unique, both in the length of consecutive active service rendered, and in the

marvelous literary ability which he has exercised and is still exercising in the field. For sixty-seven (67) years he has stood at his post as missionary of this Board, coming to this country only once in that long period. At a time when most men would claim they had earned a rest, he has remained at Constantinople, working several hours each day, completing during the year now under review a revision of the Bulgarian Bible dictionary, translating many hymns into Bulgarian, Greek and Armenian, and revising the Bulgarian Bible, which he translated and put through the press nearly thirty years ago, and which he has once since revised.

In three of the stations of the mission many encouraging facts are reported. It is a sign of the times when a teacher in one of the large Bulgarian schools, in public address, advocates the putting of the Bible in the language of the people into the hands of all. It is another sign of the times when his Bishop expels him from the school for his radical utterances, and all of the pupils voluntarily go out with him, and the school is closed. Crowded places of worship, an increasing number of pupils in the Sunday schools, new church buildings going up in different sections, the returning of Bulgarian young men from the United States for Christian work among their own people, all give encouragement and cheer. The greatest discouragement of all is a lack of sufficient means to sustain the publication work, which is so much needed to give the Bulgarians a Christian literature and funds to support the Collegiate and Theological Institute in its plans and endeavors to supply the Bulgarians, both of Bulgaria and Macedonia, with a trained force of Christian workers.

The work in this mission was started for Bulgarians, but in the station of Philippopolis the church is used each Sabbath for services in Turkish, Armenian, and Bulgarian, and in the Girls' school at Monastir five nations have representatives among the pupils, and all of them from the field of the mission. The Wallachians and the Albanians, both sturdy and rugged peoples, are making increasing demands upon our missionaries in Macedonia. It seems almost impossible not to respond to their appeals for Christian instruction. It is impossible to confine a mission within bounds set for it at the beginning. A mission is a living organism and must grow. This mission planted for the Bulgarians cannot now confine its efforts to that race, but *must* work for the other promising races which are seeking help and light.

EASTERN TURKEY.

Seldom if ever in the history of the work of this Board has a mission been compelled to meet what this mission has met during the last three years. The five stations where the missionaries reside are from three to twelve days' journey apart from each other, by the nearest and most rapid routes of travel. At these five stations missionaries reside, and about them, extending pretty well over a region as large as New England, Christian schools and evangelical churches have been established. These and other Christian institutions there established have stood for integrity in business, for purity of life, for intelligent and upright manhood and womanhood, and, in short, for enlightened, aggressive, evangelical Christianity. The attacks of 1895 and subsequently were aimed at everything for which our work stood. It is a marvel that all was not swept away by the violence, thoroughness and protraction of the onslaught. It is not simply the violence of the massacres that was feared, but the subsequent terror, poverty and despair have seemed to arouse the very powers of evil to join hands with demons in human form to uproot the budding seed of the Kingdom which seemed to have been sown in congenial soil. It is almost a marvel that anything remains. And yet, as an evidence that the work is of the Lord and

not of men, and as a proof that He who planted it is guarding it as his own, we are able to report that the very engines of destruction have produced instruments of progress and repair. The blow that reduced the church membership in some parts of the field by fully one-third, left a great army of orphans to die in the streets, uncared for and unprotected. The heart of Christendom was touched, and funds for the support of some three thousand of these children were sent into this mission, and the missionaries have provided homes for them. Schools were opened, industries were inaugurated, Christian homes were established, and a system of training was begun for these children calculated to prepare them for good citizenship in any land. Not for the purpose of proselyting, not in any way sectarian, but primarily and always Christian, these orphan homes have been maintained.

It is evident that in these orphanages there are today a multitude of boys and girls, some of them already approaching young manhood and womanhood, who will devote their lives to Christian work and Christian instruction among their own people. That the missionaries have been able to adapt themselves so quickly and so thoroughly to the changed conditions, and to lend themselves so efficiently to this new effort for the future evangelization of that land, is evidence of Divine guidance. The schools of the mission are full of promise, and more than full of students. While the work has in no way diminished, the missionary force of the mission has decreased by seven since our last report. The call from the mission for reinforcement ought not to go unheeded and unanswered.

INDIA.

I venture the statement that no country in the world presents such contrasts as does India. It has the highest snow-clad mountains, unsurpassed for the grandeur of their scenery and the power of their inspiration, and the widest extent of monotonous, sunscorched plains, full of weariness, deadening alike to mental, moral and spiritual impulse. It has the proudest high caste Brahmans, who look down with conscious pride upon the most enlightened and refined of other castes; and the most degraded of human beings who require generations of Christian instruction to bring them up to the point where the worth and dignity of manhood begins to dawn upon them; the most thoroughly educated and the most completely ignorant; great and luxurious wealth and the most grinding poverty; men with ambitions as boundless as their own broad land, and caste upon caste entertaining no desire beyond a supply of food for the present hour.

For and among such surroundings and people, to level the mountains and fill up the valleys, warm the chilly heights and cool the scorching plains, are your missionaries at work. We must not be too impatient of results in this great and socially divided and degraded empire. When mission work began there, one hundred years ago, it was thought by many wise men that the system of caste would make the acceptance of Christianity absolutely impossible except as Christian institutions were modeled upon the basis of caste recognition in everything. When, to the most of the people, their only religion is caste observances, and when this has been the custom through three thousand years, it must be plain to all that the teachings of the Nazarene, that "one is your Father, even God, and all ye are brethren," would find acceptance most slowly in that country even if it ever gained a foothold at all. Faithfully this doctrine of brotherhood in Christ has been taught, and we see the effect on every side. In one station boarding school of the Madura Mission, sixteen different castes are represented, all sitting upon the same benches, all eating the same food, which is dealt out by the pupils in turn, irrespective of caste: all one

united, contented family, made one in Christ. When the great army of Indian Christians sit side by side and partake of the sacraments in memory of our blessed Lord from one plate and one cup, and that too, in the presence of onlooking Hindus who came only to scoff or persecute, they demonstrate more powerfully and unanswerably than words can express, the power of the Gospel of Christ to break down artificial human barriers erected to separate man from man and to bind together with the bonds of Christian brotherhood all classes and conditions of society. The Christian preacher who finds his audience everywhere; the Christian schools filled with the children of all castes; the Christian hospitals recognizing no caste; the flood of Christian literature read ever more widely by Brahmans and Pariahs: all are forces under God and pervaded by the living Spirit for the breaking down of old India, and upon its ruins erecting a living temple to our Lord.

MARATHI MISSION.

So far as external conditions are concerned, there has been but little relief to this oldest mission of the Board. For three years now the bubonic plague has been raging in more or less severity in some portions of its field. Even at this time in the city of Poona, from one to two hundred are dying daily, while the infected people in terror are fleeing to other cities. Ahmednagar and Bombay are already afflicted for the third year in succession. The added strain thus brought upon the missionaries is most severe, while the burden of their regular work is not lightened. It sometimes seems a wonder that anything has been accomplished, except to quiet the fears of the people and save life as far as possible. Some have felt that the retrenchments enforced upon the mission are harder to bear than the plague, for it necessitates reductions when enlargement is demanded. It is therefore with joy that we are able to report that the Christian community has grown in intelligence, spiritual apprehension, numbers, self-support, and therefore in power. Unto the churches were added on confession of faith 495 souls, a net increase of 364, or ten per cent. Only once before in the history of the mission has this number been exceeded, and that was last year. These magnificent results in the face of hardship and danger are due, under the guidance of the Holy Spirit, to the energy, courage and indomitable faith of the missionaries themselves, seconded by a strong corps of trained and consecrated native workers.

MADURA MISSION.

This mission has a splendid plant, well organized for the work it is intended to do. It has today in good working order a college, a theological seminary, 3 high schools, 2 training institutions, a Bible Woman's training school, an industrial school, 9 station boarding schools, 164 day and village schools, and 16 Hindu girls' schools, in which 7,159 students are studying; with 3 hospitals and 2 dispensaries. All this is in addition to the 38 organized churches which are independent of any aid from the Board, and the evangelistic plant which covers an area of more than 9,000 square miles and reaches 2,400,000 people. There are Christians already in 461 villages in this mission alone, and 578 natives are working for the intellectual, and moral, and spiritual uplift of the people in this one field. The mission is more troubled by the hundreds who are professing Christianity and asking for preachers than by the few who return again to heathenism. The day has largely passed when the missionary or the faithful native worker needs to make much effort to secure a hearing. India is all ears now, and whoever speaks the words of soberness and wisdom will have a hearing. While much of the good seed sown does not bear immediate fruit, and

seems for the present to be lost, yet the harvest is abundant enough to prove beyond a doubt that the seed is divine and that it is owned and blessed of God. In many sections of this mission there are villages ready to burn their idols, and be classed as Christian, if only a teacher to instruct them in the gospel can be given. The missionaries are powerless to respond until the churches at home give them power to act. How long must they wait in vain? How long shall we deny the preacher that these too may know of him who came to the lost sheep of the House of Israel?

CEYLON.

In area Ceylon is our smallest mission, while it is next to the oldest in order of occupancy. Its educational work is in some respects unique. It has about 10,000 pupils in the schools which are under the direct superintendence of the missionaries, and all of these receive instruction in Christianity. No other mission has such a student body. It has been the experience of this mission that the students respond most quickly to the efforts put forth to lead them to Christ. This year, of the 89 who were admitted to church membership upon confession of faith, the most came from the student classes. This mission is also not behind in its efforts to reach complete self-support. Last year, for the support of 128 schools with nearly 10,000 pupils under the care of 336 teachers, the American Board and the Woman's Boards together paid less than \$435. Endowments and special funds meet a part of the expenses, but the people themselves paid nearly \$4,000 in tuition fees alone.

The membership of the eighteen churches paid for the support of their own Christian work nearly \$3,200. We must bear in mind that this is in a country where the day's wage of an ordinary laborer and artisan ranges from eight to sixteen cents. The principal part of our work in Ceylon is now to hold the ground taken, thoroughly man and strengthen the institutions now established, maintaining by missionary supervision that high spiritual and intellectual standard which shall raise up and keep in the field a strong body of well-trained native pastors, preachers, teachers and Christian workers of every rank, which shall be aggressive and persistent in their endeavor to bring Christ to their people and their people to Christ.

When thinking and speaking of the progress of the work in our mission field, we are too much accustomed to think in figures, not giving proper place to the silent, unobtrusive influence of the missionaries' life and teachings. When a little son of Dr. and Mrs. Scott was ill this year, and lying at the point of death, united prayer was offered for his recovery in many of the churches. This is what we would have expected, and causes no surprise; but when we learn that in two, at least, of the prominent heathen temples the priest conducted special services for his recovery, we see that there has gone out from those Christian physicians an influence that has penetrated to the very heart of the heathen system of worship. When our missionaries have won their way into the affection and confidence of the people by the practical living of the faith which they preach, wonderful things have been accomplished in winning that land to Christ.

JAPAN.

Important events have taken place in this Empire since report was last made upon this platform. During the year ex-territorial jurisdiction has been superseded by the acceptance of this island Empire into the sisterhood of Christian nations, the first example in all history where a country, which in its customs, traditions, civilization and beliefs is not Christian, is admitted to the fraternity of Christian nations

practically upon equal terms. This sudden and marvelous advance opens the doors of every city, province, town and hamlet for the visit or residence of the Christian missionary. Our mission, from its twelve centers, including the largest and most important cities of the country, is exerting every effort, by means of Christian literature, education, oral instruction and right living, to present to the Japanese the truths of our Christian belief, and to help them put these truths into practice in their customs, laws and life. Curiosity about Christianity is no longer so alert as it was fifteen years ago. Conditions are now far more normal than they then were. United, and in some cases organized, opposition to Christianity has been aroused and set in motion during the last year. In view of the new treaties, the Buddhists seem to be calling out their strongest resources to oppose the steady onward progress of Christianity in their country. This is an unanswerable argument that Christianity is making progress, and that in the judgment of the keen leaders of the Buddhists it is calculated to menace their own institutions and to displace Buddhism as one of the chief religions of Japan.

Probably, during no one of the twenty-seven years of our work in Japan have so many of the supporters and friends of this Board looked to that country with more anxious, prayerful solicitude than during the year under review. A year ago what had been regarded from the first as the unchangeable Christian constitution of the Doshisha had been so changed that Christianity as the proclaimed principle of the school was eliminated. For the first time in the history of the institution commencement exercises were conducted without reading of scripture, or hymn, or prayer, or any sign that would indicate the Doshisha to be more Christian than the government schools. In the secret of their hearts, friends of the Board asked, "Is the Doshisha lost to Christianity?" "Are the prayers of Neesima and those associated with him, and the faith of Mr. Harris and a multitude of others to avail nothing?" We need not trace the steps by which God has defended the side of morality, right and justice. Today the Doshisha has a Board of Trustees which are pledged to conduct the school along the lines laid down by Neesima. It has as its president a lawyer, a member of parliament, and, above all, a fearless Christian who has publicly declared that he would rather see the Doshisha perish than to have it succeed in violation of the sacred trust which it inherits from its founders. We have three of our missionaries upon the Board of Trustees, with equal authority and responsibility with the Japanese members. The new constitution with its Christian clause has been filed with the government. Surely, the Lord has done great things for us!

The difficulty with the old Board of Trustees in the Doshisha was most unfortunate and to be regretted, but it has resulted in precipitating upon Japan a full discussion of questions of morality, justice and right in regard to property and trusteeship. It is a source of profound gratification that few have cared to defend the action that was aimed at the conversion of the Doshisha into a secular school. High officials in the government, editors of Japanese secular papers, ministers and laymen, Buddhist, Shinto and free-thinkers were united and hearty in their condemnation of the act. This has been one of the most emphatic and practical lessons in business morality and integrity that Japan has ever received, and one whose influence we are sure will not quickly pass away. Regulations for the control of private schools have recently been issued from the education department, which, if carried out as first issued, will make it difficult to successfully conduct the Doshisha upon the old lines. We have much reason to believe that these regulations will not be enforced.

The great work for us to do is to help make the Doshisha again the power for Christianity that the old Doshisha was under Mr. Neesima and to do our utmost to raise up in that country an able, consecrated Japanese ministry.

About eleven thousand dollars have been contributed by the Christians connected with our mission for evangelistic work. Their Home Missionary Society has increased its activity, and to its aid the pastors have nobly rallied. The missionaries report that they find a consciousness of sin and the need of a Saviour more general among inquirers after the truth than ever before. During the year 431 have united with the Kumi-ai (Congregational) churches upon confession of faith. There are strong indications that the Japanese pastors and preachers are feeling deeply that it is not philosophy or ethics that will build up and establish the Church of Christ in that Empire, but the gospel of salvation through our Lord Jesus Christ.

PAPAL LANDS.

The work this Board is conducting in these three missions is not to divide or proselyte, but to evangelize. We are seeking to disseminate in those lands an intelligent Christianity, which will of itself work out the desired and needed results. It is true that this compels separation from the state church in many if not in most cases, but it is of deepest interest to the Christian worker in those lands that the breach between the evangelical and the catholic church is not so wide and difficult to pass as it once was. The spirit of devotion and integrity shown by the Protestants is rapidly breaking down superstition and making the way easier for still larger numbers to listen to the truth. The work in these countries is not to lead to a sudden victory by a rapid overthrow of the existing religious *régime*; such a result would be most deplorable. The law of growth in these lands is the law of the gospel; first the blade and then the ear. Not to overthrow but to build up; not to destroy but to create, is the object and end of our work.

AUSTRIA.

The work in Austria grows in spite of every hindrance. Half of the small missionary force is compelled to remain in this country, the appropriations for the support of the work are reduced, political disturbances put for a time Prague, the heart of the mission, under martial law, government opposition to the protestant movement is marked, and yet, steadily, without excitement or noise, the work moves along. Interest in evangelical literature, in rescue work, in Young Men's and Young Women's Christian Associations, in simple gospel preaching and in pure Christian living increases like the development of the seed, sown in good soil, under the quickening showers of Heaven. It is not safe to leave that large and ever-enlarging work much longer upon one missionary family. Reinforcements must soon be planned for and sent.

SPAIN.

The war with Spain did not have any injurious effect upon the evangelistic work, while on the other hand there is much reason to feel that it has resulted in conditions that will aid in the future. Mrs. Gulick's presence and help at Portsmouth, N. H., among the Spanish prisoners sent from Cuba, won for her and for the cause she represents a warm place in the heart of many a homesick, weary soldier, and so through him a place in the esteem and affection of a home or a hamlet in Spain. Since the war the missionaries have traveled freely in that country

and have carried on their work as before, without the slightest word or look upon the part of any one that any ill-will was entertained; while in some places it has been made most evident that the people were especially eager to greet and honor Americans. There is overwhelming evidence that the gospel is gaining an increasingly strong hold upon all classes and is commanding the respect of many of the leaders. When protestant pastors have been invited to take part in public meetings in connection with political, literary and ecclesiastical leaders, and in those meetings have been as warmly and enthusiastically received by the vast audience as any one, it is certainly proof that the name "protestant" or "evangelical" is not despised as it once was. All this means a wider and more unprejudiced hearing.

The only thing that stands in the way of the return of the International Institute to Spanish territory, is the lack of funds to procure a site for it. It should be located at the center of the political and intellectual life of the Kingdom, *i. e.*, Madrid, and there do for the daughters of Spain what the National University is doing for her sons in intellectual matters, while it adds a spiritual training which no Spanish Institution gives.

A step has been taken in the line of Christian coöperation which is worthy special mention. In May of this year, at Madrid, was brought about the union of the Presbyterian and Congregational elements in Spain under the title of the "Evangelical Church of Spain." In the place of distinctively denominational terms, purely Spanish terms are substituted. Thus has the Spanish field during the year set an example to the world in Christian coöperation and combination for the sake of the Evangelization of Spain which seems to them to be of greater importance than denominational aggrandizement.

MEXICO.

Our war with Spain has made many in Mexico fear that our country is entering upon a policy of expansion which may in the near future threaten the independence of that land. But this is only the merest shadow upon the horizon of the work. The year has been marked by unmistakable signs of progress. In at least four places in our mission new evangelical church buildings have been completed during the year, or are in process of construction, and that, too, with almost no aid from the Board. The protestants in Mexico believe that the work there is to succeed. The addition to the protestant churches upon confession (which last year was an increase of the regular membership by 9½ per cent) is strong evidence of the genuine and substantial growth of the work. More and more the missionaries find ready and eager audiences to hear the plain gospel, and the Christian literature provided by the mission is widely read. Your missionaries command the respect and confidence of the official and influential classes, and thereby gain a position for the cause they represent which gives it both protection and impulse.

The one crying need of our mission today is of an educated, trained, able, spiritual Mexican ministry to do not only pioneer work in districts not yet reached, but to take the pastoral care of the strong churches now organized.

[SECRETARY SMITH'S DEPARTMENT.]

The missions included in this part of the survey are eleven in number, as follows: two in Asia Minor, the Western Turkey and the Central Turkey missions; three in Africa, the Zulu, the West Central Africa and the East Central Africa missions; two in the Pacific Islands, the Micronesian mission and the work of the

Board in the Hawaiian Islands; and four in China, the Shansi, the North China, the Foochow and the South China missions.

The work of the Board in the foreign field was never more hopeful and commanding than it is now. In particular places and in some single respects, the record of former years may have been more striking; but in the broad view of the whole field and all forms of the work, we have reached high-water mark today. The story from the missions, though couched in sober words, reads like a romance; the facts grow and multiply upon the mind like the report of a great and sweeping victory. One rises from its perusal uplifted and inspired — gratitude and awe contending with one another, enthusiasm and hope swelling the heart, and appealing to the will with resistless power. Whether we look at the results that are set down in tables of statistics, or consider the attitude of the people among whom we labor, or note the growing power and earnestness of the native agency, or see the native churches rising to self-support and catching the aggressive spirit of the movement, or mark the open fields and ripening harvests that lie all around the stations now occupied — *in all* we see the blessing of God, the marks of progress, the multiplying and varied proofs that the work is winning its way and is moving on with accelerating speed to universal victory. The hand that founded the Church at first, and preserved and guided its marvelous growth in the early centuries, still gives direction and power to the advancing Kingdom and carries the human efforts that are concerned therein to a pitch of success far beyond what they could ever alone attain. It is this sense of a celestial power working within the movement, making it superior to all opposing force and invincible by all seeming defeats, which separates this work of foreign missions from all merely human plans in commerce, colonization, or conquest, and makes it an integral and inspiring part of the history of God's Kingdom on earth.

THE PACIFIC ISLANDS.

The course of events in the islands of the Pacific is less striking than that of last year; but its meaning and importance remain unchanged and challenge our heartiest interest. Few portions of the earth's surface today command a wider or livelier attention.

THE HAWAIIAN ISLANDS.

The annexation of the Hawaiian Islands to the United States has given an impulse to all activities in the islands which is definitely felt in Christian life and work. An effort has been launched, with good hope of success, to provide an ample endowment for the North Pacific Missionary Institute, where men of three different nationalities are trained for the ministry and for missionary service. Work in behalf of the Chinese and Japanese in the islands is carried on upon a larger scale and in a more systematic way than ever before. Gifts for the missionary work of the Hawaiian Board at home and abroad have been received in unusual amounts; and the spirit in the Hawaiian churches which more than a generation since led to the inception of missionary labors in Micronesia and the Marquesas Islands, revives and reaches out toward the Ladrões, Yap and the Pelews, and even to Mindanao of the Philippines.

MICRONESIA.

The event of the year in Micronesia is the ending of the Spanish occupation of Ponape and the transfer of the Carolines to the German Empire. This undoes,

as far as that can be, the events of 1887 and 1890, which banished the missionaries from Ponape, and opens the way to the immediate and energetic reoccupation of this island as a station of the Board. Frank and full communication with the German Embassy at Washington gives assurance of friendliness to the missionary enterprise; and the good offices of our government have been successful in securing German protection and favor to legitimate missionary efforts on Ponape and all the other islands of the group.

From Ponape we have tidings of 360 Christians, with Henry Nanpei as their leader, faithful amid the enticements and corruptions of Spanish priests and soldiers, all of whom will joyfully welcome the resumption of missionary residence and labor there. The story from the islands already occupied is cheering. There is better order in the Gilberts, the native leaders are beginning to render excellent service, and the influence of the English government is helpfully felt in repressing disorder and favoring schools. In the Marshalls the work pursues an even, prosperous course, with increasing numbers in church and school, and a great demand for the Scriptures and hymns in the native tongue. In both these groups Roman Catholic agencies are at work, rather to proselytize those who are already in the mission churches and schools than to enter new fields and win converts from paganism. The situation on Ruk and the Mortlocks is more encouraging than it was a year ago, and many new openings are found. The strange spectacle of Mr. Snelling's antagonism to the missionary work which he was sent out to promote still continues, and often works confusion and disaster in the minds of the simple natives.

The time seems to have come for a forward movement in this mission; the Ladrões lie near at hand with the American flag flying at Guam; Yap, long desired as a mission field, solicits our efforts with an unusual emphasis; and Ponape once more is open to our missionaries and their work.

ASIA MINOR.

The storm of massacre and misrule has been followed by a subsidence of the passions out of which it was born and by the return of something of the peace and prosperity of former times. The pressure of a common calamity, which for the time brought and held together Gregorians and evangelicals, has ceased, and there is a general, but not universal, return to the old relations, with, however, a difference. They have lived, and suffered, and worshiped together, and the real bonds between them have been realized and strengthened; the impartial administration of relief from many lands has revealed the breadth and reality of Christian sympathy, and in many instances has weakened where it has not destroyed old-time antagonisms. Were it not for the activity and suggestion of Gregorian ecclesiastics these approaches would doubtless have been closer and more permanent. Orphanages, in which the work of relief now chiefly expends itself, remain one of the most striking and one of the most hopeful issues of those fearful days of havoc and bloodshed. In them are gathered hundreds and thousands of those helpless ones whom the tender mercies of Islam had cast out to wandering and death, whom only Christian love and sympathy have kept alive. And they are most interesting centers of missionary work; they already form no inconsiderable part of the schools of the missions; they promise a reinforcement of church, and home, and industrial life which amounts almost to a recreation of the nation and the doubling of the evangelical cause.

WESTERN TURKEY.

In the Western Turkey Mission we see a noble expansion of the higher schools, betraying a deepened thirst for knowledge among the people and an increased readiness to expend money on the education of sons and daughters. The high schools for boys and girls at Smyrna, at Bardezag and Adabazar, at Marsovan, Cesarea and Sivas, gather large classes of enthusiastic students, who pay a large and increasing part of the cost of their education, and contribute generous reinforcements to the native agency and to the better classes in the community.

The American College for girls at Constantinople has enjoyed a year of prosperity, with full classes under enthusiastic teachers. The school of highest grade for girls in the Turkish Empire, drawing its students from all nationalities, many of them from families of wealth, combining high intellectual standards with the most careful Christian discipline, this college enjoys a position of peculiar power and wields a wide-reaching influence. Anatolia College this year received the *firman* long promised and earnestly desired, and is thus under the imperial recognition and protection. Its halls are crowded; twice as many are ready to come as can possibly be received; the increase of the charge for tuition does not diminish the numbers. Its influence is felt far and wide through all the eleven provinces from which its students are drawn. Such a center of Christian culture is like a perennial fountain of sweet water in a desert land, and the present unparalleled prosperity is an opportunity of priceless worth for the stability of the church and the cause of pure religion in the empire.

The varied evangelical activities at Gedik Pasha are maintained in full operation and yield abundant fruit. Permission to build is still strangely refused to the Vlanga church, whose people steadfastly worship in the shed which they built in a night three years since.

The work of the press, which belongs in common to the three missions in Asiatic Turkey, was never more important or in greater demand; and the multiplication of educated men and women from these higher schools imperatively calls for a far larger supply of Christian literature than is now available. Unfortunately the stress of reduced appropriations for some years has fallen with peculiar weight on this branch of mission work, and very few new books go into circulation from year to year. Twenty years ago twenty-five thousand dollars were annually devoted to this work. This sum has now dwindled to less than nine thousand, while the demand has increased tenfold. An endowment of a hundred thousand dollars, to double the volume of Christian literature accessible in these vast fields, would be a priceless boon.

The indemnity for losses in the time of the massacres, though practically pledged some months since, is not yet paid. The American Embassy has pressed this claim with great wisdom and patience, and its services in this and many other ways are in harmony with the traditions of the past, and are worthy of all praise.

CENTRAL TURKEY.

The Central Turkey Mission records a peaceful and prosperous year, without striking experiences at any point. The gradual and general withdrawal of Gregorians from their union with Evangelicals is perhaps more marked here than in Western Turkey. But notwithstanding this fact the regular congregations are larger than before the massacres; the number of communicants is now fifteen per cent greater than in 1893 in spite of the fearful losses by the massacre; and the native contributions are fifteen per cent greater than in those days of prosperity. These

are real and significant gains. The revival and growth at Kessab, long distracted by internal brawls; the interesting work in day schools and Sunday schools at Oorfa; the great and inspiring influence of the orphanages at every station, and especially at Marash and Oorfa,—these are some of the salient features of a story that is everywhere absorbing and full of hope. The college for boys at Aintab has more students than ever before in its history; the hospital there is an unmeasured blessing and power for righteousness. The college for girls at Marash keeps on its even course of superior work, while loudly calling for long needed reinforcements. Native pastors and preachers and teachers do their part in much patience and fidelity, and are the strength and hope of the evangelical cause. Disappointments greet the missionaries here and there, individual helpers fail them; but the leading features of the year's story are growth and faithfulness and widening power and measureless opportunity.

AFRICA.

The map of Africa is still in the making, and it is significant to mark the changes and note the widening of English influence even where its sovereignty is not acknowledged. The latest phase of affairs in the Transvaal, the deliverance of Khartoum and the avenging of Gordon, involve this very question of supreme influence. In studying such questions we are often reminded of a forcible remark in Robert McKenzie's *History of the Nineteenth Century*: "In the foremost rank of powers destined to change the face of the world stand Christian missions." It is, therefore, legitimate to mark the deeper currents, the wider reaches, and the more distant consequences of a movement like this. Christianity is here to revolutionize the world, to create the new heavens and the new earth wherein righteousness dwells. And this process is going on before our very eyes. It requires no unusual sagacity to discern the signs of the times, or to see that the most momentous aspect of affairs in Africa is the opening of the dark land to Christian light and teaching. In the order of Divine Providence nothing is accidental, nothing is meaningless, and many forces, seemingly unrelated, often reach the same common, glorious result.

. . . "We see in part
That all, as in some work of art,
Is toil coöperant to an end."

And the supreme goal in Africa's development by exploration, and commerce, and war, and occupation, is not the increase of Germany's power, or of England's supremacy, or of French glory; it is the evangelizing and uplifting of land and people to share in the Christian life and enterprise of the world. And nothing can be more inspiring than to coöperate in any degree in a movement which thus affects hundreds of millions of the human race and the course of events for coming centuries in one of the great continents of the globe.

THE ZULU MISSION.

Though the Zulu Mission is weakened in force almost to the point of collapse, and at the same time is facing questions of special difficulty, the total impression from the history of the year is encouraging in a high degree. The questions of the relation of the mission to the native church and ministry, and of the mission reserves to the colonial government, belong to a period of transition in which the Christian work inaugurated by our mission is finding new grounds and adjusting itself to new and more permanent conditions. Zulu manhood and independence may assert themselves in inconvenient ways for a time, so that old relations are

temporarily strained; but they are among the precious results of sixty-four years of devoted missionary service, and they are prophetic of the self-supporting, self-directing, and self-propagating church toward which the fathers looked with steadfast longing and prayer.

The schools of this mission are among its brightest features, and in them the rising tide of Christian faith and life registers itself promptly and receives a noble forward impulse. The Zulu language is widely known and spoken from Natal far northward, from the Indian Ocean far inland; the men and women trained in these schools, with the Bible in their hands and other books in the Zulu tongue, are already at work in Gazaland and Matabeleland, and are prepared to teach the gospel and build the church over broad and populous territories, to the Zambesi and even to the Ruwenzori mountains in the north. It is a great thing to set in motion forces like these; and it is by such things we must judge of the success of this mission.

EAST CENTRAL AFRICA.

This mission, located at Mt. Silinda in British South Africa, on the borders of Gazaland, is the first step in this march from Natal outward and northward; and although it is only six years since the field was entered, results have already been attained in church and school, in native coöperation and gifts, which far exceed those in the Zulu Mission after twelve years' history. Zulu helpers from the mission churches in Natal constitute an invaluable part of the force in this mission. In the central school of the mission pupils of both sexes and of different nationalities are educated successfully together. The good will and confidence of natives and colonists have been secured, and growth seems limited only by the size of the missionary force and of the annual appropriations.

WEST CENTRAL AFRICA.

Large congregations, a widening circle of preaching places around the stations, the return to the church of nearly all of those who fell away a few years since, growing interest and power in Christian work among the church members, full and interesting schools—these are the salient features in the year's story in the West Central African Mission. The light that has been kindled in Bailundu and Bihe shines with a brighter glow and penetrates the surrounding gloom more widely from year to year. Statistics tell of cheering growth; but the facts which lie behind and which give real significance to these figures, are far more hopeful and impressive. Christian homes are springing up where the home was never known before; children receive Christian nurture where once nothing of the sort was even conceived; the Bible in the hands of the people and the leading textbook in all the schools has begun its wonted work of stimulating the intellect and refining the manners and ennobling the whole meaning and range of life. The progress is slow but sure, and the outlook wears the hue and hope of the morning dawn.

CHINA.

When we turn to China we find a scene of unusual animation and hopefulness. Great events have occurred within the year; a movement toward reform beyond all expectations has appeared, and has been led by the Emperor himself. From June to September, 1898, not less than a score of imperial edicts were published, pointing out grave weaknesses in the government and applying the proper remedy, summoning the ministers of state to join in the effort to give to China an administration

of purity and vigor and enlightenment, and giving to Western learning a place beside the Confucian classics in the state examinations for official life. The Emperor had read the Bible, was favorably disposed toward Christianity, and recognized its intimate connection with the learning and civilization of the West. A group of young men was gathered about the Emperor who were in sympathy with his reforming edicts, and who represented a wide diffusion of these sentiments. And so far as such a thing is possible, there was a general welcome of the new measures, and a wide stir among scholars and officials to adjust themselves to the new order. The *coup d'état* of the Empress Dowager abruptly changed all this, and for a time had the effect of a counter-revolution; and the day of reform was indefinitely delayed. But all is not lost. A great example has been set, a new tradition introduced, and China can never go quite back to the stagnation of former years.

Missionary work has profited greatly by all these events; its hazards have been increased, but its opportunities are all vastly multiplied; its teachings already have a wider hearing and a more general welcome. Chapels are crowded, hospitals are overtaxed, schools are full, and inquirers multiply beyond precedent.

The missions of the Board present a state of things as delightful as it is surprising. The old-time apathy is everywhere giving way to a spirit of inquiry if not of interested attention. The missionaries no longer have to exert themselves to find an audience; their embarrassment rather is how to provide preaching for those who are ready to hear. New points are opening for Christian work on every hand, and in these places the people not infrequently will provide a chapel, and part of the preacher's salary. It is the day of opportunity; the door is wide open and China's millions are given into our hands, if we have the faith and zeal to win them. A force twice as large as is now employed in each of the four missions would find their hands more than full of work that presses to be done. Appropriations twice as great as are now made would still fall far short of the clear and obvious demand. Every man who visits China and sees its mission work comes home profoundly impressed with the openings there, with the qualities of the people, with the promise for the future.

THE SOUTH CHINA MISSION.

This mission is making rapid strides in nearly every line of work. Its churches have increased in number, their membership has almost doubled, the gifts of natives have far more than doubled. A strong church in Hong Kong, where those Chinese who visit America find a home as they come and as they return, is realizing in high degree one of the great objects for which the mission was founded. At the same time the educational work at Canton and the evangelistic work in sixteen outstations, all of which is in a fine state of efficiency, entitle this mission to a place, and to an honorable place, among the missions of the Board in China. Though this mission was opened only sixteen years ago, and for nearly half that time had the labors of only one missionary, it now reports almost as many communicants as the Foochow Mission after forty-five years of work, and its gifts are nearly one-third as great as those of Foochow today.

THE SHANSI MISSION.

The growth in the Shansi Mission, though not so rapid as that in South China, is yet marked and most encouraging. Active opposition is very rare; missionaries and native helpers meet a kindly hearing wherever they go; and the number of

inquirers is much larger than in any previous year. The native agency is also assuming larger proportions and more responsible service, and the mission is making definite plans for increasing its number. Opium refuges constitute no small part of the evangelistic agencies employed; and while the greatest care needs to be exercised in discriminating false from true reform, and also in thoroughly testing the permanency of professed reform, the church membership includes a goodly percentage of those who have been soundly reclaimed from this evil. Woman's work is advancing as rapidly and as hopefully as any other form of effort, and more homes are open to foreign ladies than they can enter. Medical work lends its happy influence to widen the reach of the gospel message and to enhance its power. A great and effectual door is opened to this mission, and the laborers are entering it with increasing zeal and success.

THE NORTH CHINA MISSION.

No mission of the Board covers a greater territory or deals with a greater population than the North China Mission. This field includes among other important centers Tientsin, the great port of entry and railway center in all Northern China, Pao-ting-fu, the capital city of the imperial province of Chihli, and Peking, the capital of the empire. Few missions are more thoroughly organized for their work, or have an abler or more loyal body of native helpers, or a more perfectly graded system of mission schools; while its medical work probably surpasses in volume and importance that of any other mission of the Board. The literary work of this mission is also noteworthy, and is held in highest esteem by all the neighboring missions of other boards. Seven native pastors, thoroughly trained in the highest schools of the mission, all but one of them entirely supported by their respective peoples, give great stability to the rising churches, and constitute a grand reinforcement of the foreign workers. By their side stands a goodly body of unordained preachers and teachers, trained in like manner for their duties, who are yearly becoming better versed and more deeply enlisted in Christian work, who with the pastors are the bright promise of the future. The North China College, with its fourscore students gathered from all the stations, and with scarcely an exception members of the church, its graduates as a rule devoting themselves to the work of the ministry, its instruction and atmosphere as thoroughly Christian as they are intellectually stimulating — this college is one of the most effective evangelistic agencies employed in this field and is yearly making invaluable contributions to the strength and influence of the mission. The Bridgman School for girls, at Peking, is in like manner reaching the young women who are to make the future homes of China, with a vitalizing and transforming power.

This mission felt in a marked way the effects of the revolution in the palace at Peking; but while for a time its more aggressive operations were either checked or greatly restricted, these conditions have wholly passed away, and more than the former opportunities now attend all forms of missionary effort. The one aspect of this field which dominates all the rest is *opportunity*, the accessibility of the people, the rising and widening desire to hear the truth and welcome the faith which comes from the western world. The field of the Pang Chuang station has recently been more exactly delimited in conference with the adjoining stations; and in the district which belongs exclusively to this one station there are 800 villages with a population of more than 2,000,000 souls, and all of them practically accessible. If the missionary force were doubled, and the native agency trebled, it would still be

impossible to keep pace with the development of the work and the new openings that appear on every hand.

THE FOOCHOW MISSION.

But great as is the opening elsewhere, and swiftly as the work is advancing on other fields, all this is carried to its highest pitch in the Foochow Mission. The story of this field for the past three years reads like successive chapters in the Acts of the Apostles; and this year in nearly every respect the former records are surpassed. The gain in church membership is more than the total number of members in the mission seven years ago. The native contributions for Christian work average almost \$4.00 per church member. Nine of its churches are entirely self-supporting, and some of these are also establishing branches and mission enterprises of their own; often the people provide the chapel or church edifice they need at their own expense; the people are all the time assuming a larger share of the cost of their children's education. Chapels and schools are filled to overflowing; the seventy places for stated preaching last year have become one-hundred and five, and thirty-nine churches have multiplied to fifty-nine. The number of inquirers reaches far into the thousands; in Shaowu, the interior station, they are reckoned at five thousand, and fifteen hundred more have been reported this year in places adjoining this station but never visited by a missionary. The momentum of the movement toward the gospel has become permanent and strong, and is constantly on the increase. A theological school with twenty-four students fails to provide men as rapidly as new points are opened. The missionaries, though nobly reinforced by native pastors and helpers, are far overburdened by the demands of this growing work. Scarcely more in numbers today than they were eight years ago, when the churches and church members were only about one-fourth of what they now are, every man and woman is perilously overworked. The call of God from this field is so clear, so urgent, and so inspiring, that it cannot and must not go unheeded.

Thus again we review the work of the Board for another year. In twenty missions distributed among the great continents and nations and islands as to encircle the globe, and offering the gospel to more than a hundred million souls, a force of 529 missionaries assisted by 3,155 native laborers in 1,417 strategic points preach the gospel in twenty-six different languages; 492 organized churches have a present membership of 49,782, of whom 5,047 have been received on confession this year, and 1,021 Sunday schools gather 65,903 pupils every Lord's day; 133 colleges and high schools train 9,088 picked youth of both sexes, and 1,137 common schools provide instruction for 43,920 pupils; while mission presses send out their millions of pages to instruct the Christian communities, and hospitals and dispensaries minister relief to a hundred and twenty thousand patients, to every one of whom the gospel message is given.

The signs of progress thicken, the precious fruits of toil and prayer multiply, the dawn deepens, and "it is daybreak everywhere." Never was the work of the Board so large, so fruitful, so full of promise, never were the forces so many and so strong which conspire to give it the victory. Political changes, wars, new inventions, accumulating wealth, the commerce and the diplomacy of the world, all pay tribute to the Kingdom and pave its way or yield it resources and strength.

"The eternal years of God are hers."

GENERAL SUMMARY, 1898-99.

Missions.

Number of Missions	20
Number of Stations	98
Number of Outstations	1,319
Places for stated preaching	1,705

Laborers Employed.

Number of ordained Missionaries (17 being Physicians)	170
Number of Male Physicians not ordained (besides 10 women)	12
Number of other Male Assistants	4
Number of Women (10 of them Physicians) (wives 169, unmarried 168)	337
Whole number of laborers sent from this country	529
Number of Native Pastors	234
Number of Native Preachers and Catechists	525
Number of Native School Teachers	1,826
Bible Women	218
Number of other Native Laborers	352
Total of Native Laborers	3,155
Total of American and Native Laborers	3,680

The Churches.

Number of Churches	492
Number of Church Members	49,782
Added during the year	5,047
Whole number from the first, as nearly as can be learned	148,584
Number in Sunday Schools	65,903

Educational Department.

Number of Theological Seminaries and Station Classes	16
Students for the Ministry	284
Boarding and High Schools	117
Number of Pupils in these Schools (males 4,578, females 3,826)	8,804
Number of Common Schools	1,137
Number of Pupils in Common Schools	43,920
Whole number under instruction	58,699
Native Contributions, so far as reported	136,171

**SUMMARY OF THE REPORT OF THE TREASURER OF THE
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1899.**

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$11,141.93
Mission to East Central Africa	9,002.89
Zulu Mission	29,390.87
Mission to European Turkey	29,798.33
Mission to Western Turkey	79,772.16
Mission to Central Turkey	24,258.60
Mission to Eastern Turkey	35,340.77
Marathi Mission	60,503.93
Madura Mission	54,586.59
Ceylon Mission	16,592.84
Foochow Mission	33,704.96
South China Mission	5,460.92
North China Mission	58,594.53
Shansi Mission	12,511.45
Mission to Japan	82,842.19
Sandwich Islands	6,250.00
Micronesia Mission	37,444.38
Mission to Mexico	18,948.08
Mission to Spain	18,126.62
Mission to Austria	8,843.19
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	\$633,115.23

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	15,195.51
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Pub- lishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary mem- bers, donors, etc.)	\$12,377.43
Less amount received from subscribers	\$4,625.02
and for advertisements	326.84
	<hr/>
	4,951.86
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	\$7,425.57
All other publications	\$3,164.41
Less amount received from sales	110.08
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	3,054.33
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	10,479.90

Cost of Administration.

Department of Correspondence	\$12,792.80
Treasurer's Department	6,852.09
New York City	1,499.65
Miscellaneous items (including rent of "Missionary Rooms," in part, rent of rooms in Old Congregational House in excess of income from Missionary House prior to 1898, furniture and repairs, electric light, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	12,511.60
	<hr/>
	\$33,656.14
Balance for which the Board was in debt September 1, 1898	40,291.36
	<hr/>
Total	\$732,738.14
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RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$530,796.85
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Legacies, as acknowledged in the <i>Missionary Herald</i>	102,219.95	
Interest on General Permanent Fund	11,184.09	
		<u>\$644,200.89</u>
Balance for which the Board is in debt August 31, 1899	88,537 25	
		<u>\$732,738.14</u>

BEQUEST OF MRS. C. L. A. TANK.

Balance of the bequest August 31, 1898	\$15,361.00
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Expenditures during the year as follows:

For North China College	\$1,000.00	
For Tank Chapel, Peking	4,300.00	
		<u>5,300.00</u>
Balance now at the credit of the Bequest	\$10,061.00	

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

This Fund, September 1, 1898, was	\$240,734.22
Net gain from sale of Missionary House	125,351.50
Gain on sales of securities and liquidation of bank stock	2,837.50
	<u>\$368,923.22</u>

PERMANENT FUND FOR OFFICERS.

This Fund, September 1, 1898, was	\$60 208 00
Gain on sales of securities and liquidation of bank stock	1,890 00
	<u>\$62,098 00</u>
The income of this Fund, applied to salaries, was	3,434 26

WILLIAM WHITE SMITH FUND.

This Fund amounts, as last year, to	<u>\$30,859.38</u>
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts, as last year, to	<u>\$25,000.00</u>
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts, as last year, to	<u>\$32,327.62</u>
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HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts, as last year, to	<u>\$5,000.00</u>
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MISSION SCHOLARSHIPS.

This Fund, September 1, 1898, was	\$9,215.14
Added during the year	59.40
	<u>\$9,274.54</u>

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts, as last year, to	<u>\$3,000.00</u>
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts, as last year, to	<u>\$2,000.00</u>
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MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts, as last year, to	<u>\$1,800.00</u>
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts, as last year, to	<u>\$10,000.00</u>
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FOOCHOW COLLEGE PROFESSORSHIP ENDOWMENT.

This Fund for salary of a professor in Foochow College	<u>\$10,000.00</u>
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund, September 1, 1898, was	\$7,627.69
Added during the year	125.00
	<u>\$7,752.69</u>

BLANK MEMORIAL FUND.

This Fund amounts, as last year, to	<u>\$2,000.00</u>
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ATTERBURY FUND.

This Fund amounts, as last year, to	<u>\$4,750.00</u>
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NORTH CHINA COLLEGE ENDOWMENT.

This Fund amounts, as last year, to	<u>\$10,000.00</u>
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WILLIAMS HOSPITAL ENDOWMENT.

This Fund amounts, as last year, to	<u>\$3,000.00</u>
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C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.

This Fund amounts, as last year, to	<u>\$1,160.10</u>
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PEARSON DORMITORY FUND.

This Fund, September 1, 1898, was	\$5,000.00
Taken for Anatolia College for building purposes	1,953.52
	<u>\$3,046.48</u>

KHOYLOO AID SOCIETY.

The amount of this Fund, September 1, 1898, was	\$1,356.44
Added during the year	40.00
	<u>\$1,396.44</u>

SECOND CHURCH, AINTAB.

The amount of this Fund, September 1, 1898, was	\$3,183.36
Added during the year	200.15
	<u>\$3,383.51</u>

PAPAZIAN SCHOOL, AINTAB.

The amount of this Fund, September 1, 1898, was	\$1,375.67
Sent to Rev. M. G. Papazian	333.17
	<u>\$1,042.50</u>

VLANGA CHURCH FUND.

This Fund amounts to	<u>\$7,221.25</u>
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YOZGAT SCHOOL FUND.

This Fund amounts to	<u>\$2,453.62</u>
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TALAS BOYS ACADEMY FUND.

This Fund amounts to	<u>\$1,030.00</u>
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AMELIA A. LEONARD FUND.

This Fund amounts to	<u>\$1,953.52</u>
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"MISSIONARY HERALD" FUND.

This Fund amounts to	<u>\$1,550.00</u>
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FRANK H. WIGGIN, Treasurer.

Boston, Mass., September, 1899.

LETTERS FROM THE MISSIONS.

Mission to Spain.

THE PEOPLE FRIENDLY.

IN his annual report of this mission Mr. Gulick refers to the strong ultramontane character of the ministry which came into office at the close of the Spanish-American war. Notwithstanding this, the situation has not materially changed as respects the evangelical community. It is noticeable how little acrimonious comment there is against the United States, and Mr. Gulick says that, "in a somewhat extended tour through a number of towns where my nationality was generally known, and where I talked freely everywhere, not one harsh word was spoken to me nor was there one discourteous or irritating act against the country I represented. On the contrary, it is undoubtedly true that in more places than one the people have been led to frequent Protestant chapels as never before, for the very reason that Protestantism is the religion of the nation that in the stress of war has shown such prowess."

SAN SEBASTIAN — SANTANDER.

In reporting the work at particular stations Mr. Gulick has most interesting facts to narrate. Of San Sebastian he says:—

"It is with a sense of strangeness that we return to this beautiful little city that so long a time was our home, and walk past the house in which we spent sixteen happy years. But a good work still goes on there, though in another part of the city. The pastor and his wife and a graduate of the boarding school maintain a flourishing day school of some eighty children, with the congregation of adults that serves as the nucleus for the same. It would indeed have been an unspeakable pity had the gospel work been extinguished by the departure of the boarding school. The banner is kept flying, and those who sang *Te*

Deums, thinking that when we left all had left, have been greatly disappointed.

"The pastor is respected as an active and public spirited citizen, and is not infrequently called upon to address public meetings in connection with different societies. He was an honored speaker on the night of the public symposium in memory of Señor Castelar. His theme was: "Castelar's influence in securing religious liberty as a part of the law of the land." His speech was listened to with sincere and friendly attention, and received the hearty approbation of the audience. Two months ago his wife's mother died and I conducted the funeral. According to Spanish custom, paper and pens and ink were placed at the street door, where friends signed their names and left their card. Among these was the signature of a Roman Catholic priest, well known in the community, and who for several months has been on friendly terms with the pastor. A considerable number of his influential friends followed the hearse to the cemetery, and for twenty minutes I preached to them a sermon on the immortality of the soul. We had the pleasure of hearing later that it was well received and was approvingly commented on by the lawyers and doctors and intelligent business men who listened to it.

Santander. "While in this congregation of some forty or fifty adults there are always cases of notable faith and of Christian constancy, we feel a special satisfaction in the school of some two hundred and sixty pupils. This has become, in the course of years, and by the persistent and intelligent labors of the pastor and teachers, one of the acknowledged institutions of the city, and one of the useful factors in the enlightenment and education of the commu

nity. There is no such dread of the Protestant mission now as there used to be, and which is usual in Spanish Roman Catholic communities.

"The Christian Endeavor Society has worked actively among the scholars of the day schools, and it is a great pleasure to see from one hundred to one hundred and fifty of these bright young people at the regular preaching services. This society, also, kept up during four months of the winter term a most useful night school of some thirty members, nearly all of whom were regular attendants on the week-day evening prayer meeting of the church. God only knows how many of these children and young people will receive the good seed savingly into their hearts, but the promise is that his word shall not return unto him void.

During the later months of the year hundreds, indeed thousands, of soldiers entered the port of Santander, returning from Cuba and Porto Rico. As these landed on the docks a committee of the Christian Endeavor Society distributed among them thousands of tracts and leaflets and small books given by the mission and the tract societies. The president of the committee wrote about this: "It was a great pleasure on these occasions to see with what intense interest the poor fellows devoured these pages."

BILBAO—LOGRONO.

BILBAO is noted for its iron mines, and from this district three or four valuable laborers in evangelical work have been secured. Mr. Gulick writes:—

"The pastor, Sr. Marqués, is rather more of a public man than most of our Protestant pastors. As the pastor in San Sebastian, he was invited to speak at a public meeting, in memory of Sr. Castellar, organized in June, in Bilbao. I was not present, but I was told by a young lawyer that Sr. Marqués spoke with great warmth and power, and that his speech received by far the heartiest applause of any on that occasion.

It is no slight thing when in a country so priest-ridden as is this, a Protestant pastor is received on the platform of a public meeting with eminent Catholic laymen as fellow speakers, sharing with them the public applause and the personal congratulations of Catholic friends.

"At Logroño the evangelist teacher is a product of the mines of Bilbao, and his young wife is a daughter of the Zaragoza Mission, and is a graduate of the San Sebastian boarding school. With marked success they have prosecuted their gospel mission in Logroño. Besides the congregation of thirty or forty adults, the school of eighty children gives them a permanent congregation to which to preach the gospel every day of the week. A great deal of evangelical literature is put into circulation by means of the children of the day schools and of the Sunday schools, and in a way that ensures its being read. The mother of one of the girls in the Sunday school took a copy of the "Child's Friend" (in Spanish) to the factory where she works, and which was read by one of the operatives. This woman became so much interested in it, and in later numbers of the same paper, that she now comes to our meetings regularly. Formerly she believed everything bad of us, and at first could not be convinced but that the papers would also have in them what is bad. One can well say that this woman has entered into the gospel field through the doorway of the "*Amigo de la Infancia*."

"During the past year members of three different families, in each one of which one member of the family is a priest, have found their way to our meetings, and having become interested and convinced are now regular attendants. In one of the families it is known that the priest is not averse to the doctrine that his relative brings home with her. This is unusual in a provincial town and in a small church."

Pradejon, Pamplona and Tauste are

regularly visited by pastors and, though without permanent preachers, the people meet for prayer and study of the Scriptures. Of Zaragoza, Mr. Gulick writes:

"This is one of the most important evangelical congregations in Spain. The pastor is the Protestant bishop, not only of that interesting Cathedral and University city, but of the whole district of Aragón and of a large part of Navarre, and every year members of his different flocks in the city and in the towns and villages, pass the Pyrenees into France,

in search of work, and are found in the Protestant meetings of the Spanish missions in Pau and in Oleron. At nine different points the pastor has organized groups of Christians whom he visits systematically, and by his instruction and encouragement they have for several years maintained their character as evangelical Christians. In each of these country groups there are from three to fifteen or twenty communicants. Some of the most notable examples of Christian courage and constancy are found in these rural praying circles."

Western Turkey Mission.

THE MARSOVAN FIELD.

MR. WHITE, a few weeks after his return from America, wrote under date of August 20, of the outlook as he sees it after his year of absence.

"It seems to me on my return that the field work manifests a vigor greatly encouraging. The Armenians of this region, giving up hope of aid sought from America, have undertaken more themselves, and are supporting an evangelist now at work. He has found encouraging signs in some places hardly worked at all for a long time, and has been invited to some other places where none other than sporadic work has ever been done. Everywhere there seems to be a gratifying readiness to listen to the Word of God. The Greeks of the seacoast also are moving to secure a similar evangelist for their region.

"The Marsovan Church is making considerable repairs on the building, while Vezir Keopru and Dere Keoy are now finishing buildings that have been used for several years in an incomplete state, and Vezir Keopru is also building a parsonage. Herek, with fifty Protestants and a building that holds two hundred, but without a preacher, has had quite a religious awakening, and finds it necessary to enlarge the church in order to accommodate those who wish to at-

tend. How much such a place needs the prayers of Christians, both that the way of salvation and life may be rightly understood by the friends who are preaching the gospel to one another, and that the right man may be found to reap the field white unto the harvest! They need pecuniary aid too, for when the man is found, we have nothing from the treasury of the Board with which to meet the half of his salary asked.

"The brethren of Alacham and Bafra are holding many meetings in the Greek villages around these towns, and are habitually welcomed to the Orthodox churches to preach there. There are inquirers in other of the Greek towns along the coast. Charshamba has been long without regular preaching services, but now a young man educated for the ministry and experienced in Christian work has moved there, and while he supports himself in business he preaches on the Sabbath. He seems to be a man of true character, and his efforts in a very hard place must bear fruit in due season. Samsoun, where there has been considerable restlessness for two or three years, has been helped by open expression of the fact that Greeks and Armenians both want separate Protestant churches, as in Ordoo, but feeling that the time has not yet come when they are strong enough to

separate, they have settled down for the present under the continued pastoral care of Mr. Babasinian.

"Some communities are perhaps indifferent, and some have had open scandal; beside one is always diffident about estimating spiritual results, but so far as one can judge, it seems to me that our field is now in a more active condition than I have ever known it before. In so far as this is true, it is a testimonial to the inherent power there is in the glorious gospel of the blessed God. There ought to be some branch churches erected into separate organizations, and their preachers ordained. Some steps in this direction have been taken, and I hope the next few years will witness considerable extension of church work, as the last few years have required the putting forth of every effort to keep existing work from disintegrating, owing to well understood political circumstances."

THE BARDEZAG ORPHANAGE.

SOME account of Bardezag and the work done by our missionaries in that town was given in the *Missionary Herald* for December last, page 497, by Miss Newnham, one of the English ladies who was specially engaged in the orphanage. Another of the English ladies, Miss Jenkins, has sent a semi-annual report of this orphanage, in which she quotes what is said in a leading Constantinople daily newspaper concerning the closing exercises of the year. The account is especially interesting, as it indicates the harmony existing between the Protestants and the Gregorians. We give this extract here:—

"The annual exercises in connection with the orphan school, which was established in our village two and a half years ago, took place today in the High School hall under the presidency of Dr. Robert Chambers, who read suitable passages from the Scriptures, directing the attention of the company to thoughts of mercy and benevolence. The orphan pupils,

all bright and happy, sweetly sang their school hymns, in presence of a great crowd, and the English ladies in charge, Miss Newnham and Miss Jenkins, sang with the organ, moving the hearts of men and women alike. The representatives of the second, third, and fourth classes of the dear little fellows took part in the declamation contest. They were listened to with great sympathy by the people, and were greeted with generous applause. Then came a presentation of certificates to the members of the fourth class, who had completed the course of study provided in the orphanage. This class consists of seven members. Four of the class were chosen to deliver orations, the subjects being in order, The Orphan, Pity, Progress, and Farewell. The orations were prepared by the boys, with more or less assistance from the head teacher, and were delivered with clear and distinct enunciation. Certificates and prizes were then handed to the deserving pupils by two of the Gregorian priests present, Fathers Garabed and Muggerditch, after which Stephan Effendi Magarian, the honored head teacher, was invited to the platform and, with great feeling and expression, gave information with reference to the year's work. As a careful and self-sacrificing worker in this benevolent institution, his words moved the hearts of those present while he told of the devoted work and the goodness of those persons by whose help this work was possible. Then earnest and appreciative addresses were delivered by Father Garabed, Rev. Haroutune Garabedian, Hapelian Effendi on behalf of the teachers and pupils of the national school, Vahan Effendi Djilgouni on behalf of the village council and the board of school trustees, and by the teacher of the Protestant school at Nicomedia.

"This delightful exhibition closed with the chanting of the Lord's Prayer by the orphans, and the benediction by the senior priest of the village. The audience

dispersed, carrying with them the most pleasant impressions, having witnessed the two religious communities, Gregorian and Protestant, joining together in a loving spirit in the expression of their gratitude toward and sympathy with the director and his wife and the ladies in charge. Long live the orphanage!"

Miss Jenkins writes in enthusiastic terms of the results which may be anticipated from this orphanage, believing

that the children who come out from it will give a higher and nobler life to the Armenian people of the future. Some of the boys have been allowed to return for a holiday to their old homes, or such portions of these homes as remain, and they have been received by their neighbors and friends with mingled gladness and wonder, being almost bewildered by the changes which they see in the children.

Central Turkey Mission.

AN ORDINATION.

MR. SANDERS, of Aintab, under date of August 30, reports a most cheering visit paid by himself, Miss Chambers, Mr. Merrill, and Miss Marshall, the latter of the English volunteers, to Kessab and the adjacent villages. On Sunday, July 16, a young man who at one time was an inmate of an orphan asylum, and afterwards a preacher and teacher in several small places, subsequently taking a course in the collegiate and theological seminary, was ordained at Kessab. His examination was all that could be desired. Six ordained men took part in the service, the sermon being preached by the native pastor of Aleppo. Mr. Sanders writes:—

"While the council was still at Kessab another notable event took place—the setting off of a new church in the outlying villages of Kessab. They have clamored for this for a long time, but I have resisted it. Last year, however, when they had a preacher to themselves, they subscribed so heavily as to clearly bring their villages up to the mark in giving, so that according to our regulations a church may be formed. When it was ascertained that a council would certainly be convened, the Cilicia Union directed this council to look into the matter carefully, and if it seemed expedient, to set off and organize an independent church, but with the condition

that the consent of the mother church should first be obtained.

"Monday night we consulted with the representatives of the mother church. The reasons why a separation was mutually beneficial were so clearly set forth that the Kessab church, through its representatives, gave consent by a unanimous vote, though many sacrificed their personal feelings in so doing. The following Sunday the church of Ekizolook and Keorkini was organized with considerable over one hundred members. As both villages were very eager to have the formal services, it was decided by lot, and Keorkini was fortunate. Sunday morning, July 23d, the church was formally organized, the present and former pastors of Kessab delivering the sermon and the prayer of organization, and the formal declarations on behalf of the Cilicia Union pronounced by the Rev. M. G. Papazian. A few hours later we had a service in the Kessab church, aiming to more thoroughly awaken the people to the necessity of educating their children. The amount already accomplished in this respect is gratifying. We were in all about eleven days in Kessab and vicinity, and Kessab I think received much benefit thereby.

"Keboosi, on the other hand, and Hadji Habeqli are earnestly pleading for helpers, and will probably get them, at least Hadji Habeqli, and the Aintab

churches will probably furnish the cash. It has pleased us very much to see the Aintab churches beginning to reach out in this way, not merely to help home churches beyond their borders, as in Koordistan, but also to help the feeble communities within our borders."

Mr. Sanders gives encouraging reports of calls at Bitias and Beilan. There is a much brighter outlook at Antioch, and at Tarsus a young student is doing ex-

cellent work. Hassan Beyli is happy in having a preacher who is highly appreciated.

Mr. Sanders reports that they suffered from some obstructions on the part of the officials, and their servants were arrested, though the officers with whom they came in contact were courteous. There are some signs that there may be another period of suspicion and arbitrary arrests.

Foochow Mission.

A PROSPEROUS YEAR.

THE annual report of this mission gives a multitude of interesting facts which we have not room here to present. In the city of Foochow the college has been full of students, and an advance has been made toward enlarging accommodations for them. Twenty-five day schools have an enrollment of 520 pupils. The press has sent out no less than 1,183,550 pages. The most striking advance, however, has been made in the matter of self-support and in providing church accommodations. The report says:—

"At the beginning of the year only one church had fully supported its pastor. But as the appropriations for the station for 1898 were not sufficient to meet the expense of the Theological Seminary alone, Mr. Beard called all his helpers together, laid the case before them, and they agreed that the theological school must not be reduced in numbers, and that they would trust to God and the churches for their own support, if Mr. Beard would arrange to meet some of the rents of the chapels. To this he agreed, and the results show that the hopes of the most sanguine were more than realized. The First Church not only paid the salary of their pastor, Rev. Ling Bangho, but raised it from ten dollars to thirteen dollars a month. They raised the salary of their assistant a half dollar a month, and also em-

ployed a Bible woman to work among the women.

"The Ha-buo-ga church, whose highest contributions in any previous year had been \$82.50, raised \$208.93. They paid the salary of their pastor, Rev. Ding Dong-go, in full, had ten dollars in the treasury at the end of the year, and voted to increase their pastor's salary two dollars a month for the ensuing year. During the year the church also rented and refitted a house on an island in the river above the Foochow Bridge, in which services have since been held regularly, and the work is already bearing fruit. The people of Au-iong-die not only paid all salaries and expenses, except the rent of the chapel, but rented an adjoining shop at their own expense, took away the intervening partition, and refitted the whole at an expense of about \$200, and now have a neat chapel that will seat 200 persons. They also rented and repaired another shop in another part of the suburb, at an expense of over thirty dollars. Services were held in it for over two months, conducted mainly by private members of the church, but as the burden became too heavy the doors were closed for lack of workers.

"At Au-ciu, an adjoining house was rented and the chapel enlarged as at Au-iong-die. The rent was paid by the people, and the cost of repairs also, which amounted to a little over \$100. At Sang-

tung-gio the people have not only paid all their own bills, but gave thirty dollars to the pastor to help him in getting a wife. In March several of the members of the Au-iong-die church, living in the Sang-bo part of the suburbs, decided to start a church in their ward. Land was purchased with foreign money, and the Chinese built a neat chapel at a cost of about \$300. The Au-iong-die preacher soon moved to the new chapel, and has been supported from the first by the Chinese. Interest at five per cent has been paid on the money used to purchase the land; so this new church organization has met all expenses of every kind during the year. Thus a second new center of work has been opened during the year, and at this place there is already organized a self-supporting church.

"Beside the above mentioned, there

are chapels at Ak-mo-ciu, an island in the river below the bridge, at Au-haeng in the southwestern part of the city, and at Hung-sang-gio, three miles west of the west gate of the city. All the expenses of the first of these have been met by the Au-iong-die church. The people at Au-haeng have paid their own expenses except rent. The chapel at Hung-sang-gio is supported by private contributions. Two of the chapels connected with the station were supplied regularly by the theological students.

"This advance in self-support, and in enlargement of chapel accommodations, has also been accompanied by increased spiritual interest. The church members have been very active in bringing their friends and relatives into the church. The number of admissions during the year was two hundred and fifty-one, more than double the number of last year."

NOTES FROM THE WIDE FIELD.

ALCOHOL IN THE TROPICS.

A remarkable paper was presented at the International Temperance Conference in Paris, by General Gallieni, the Governor of Madagascar, whose name has been so prominently before the public since France took possession of Madagascar. General Gallieni has seen service in many parts of the world — in the Soudan, Tonquin and Senegal, as well as in Madagascar. He gives most emphatic testimony to the evils resulting from the use of alcohol in the tropics. It is a personal testimony he gives, beginning in the midst of a very difficult campaign in the Soudan where he was seriously ill, when he gave up completely the use of wine, beer, spirits, etc., and took nothing but water. Since that time, during twelve years in the midst of trying campaigns, he has been in the best of health. He says:—

"I have never drunk anything but water, and not filtered water or boiled water; no, but the water found within reach — in the Soudan, water often proceeding from a marshy stream and having an unpleasant odor, — at Tonquin, water from the rice swamps, from the marshes encountered in the course of our operations, — at Madagascar, the water from Tananarivo and other localities, which, moreover, are considered bad. I do not mean by this that I would recommend bad water; but what I would say is simply this, far better bad water than any sort of alcoholic liquor." This testimony General Gallieni reinforces by many facts which he adduces from several countries, especially from Madagascar. He says:—

"I have often come across persons in Cochin China, in Tonquin, in Senegal, who have lived there a long time, who enjoy very good health, and have never drunk anything but water as pure as possible. I say 'as pure as possible,' because very often our officers, with other travelers, have no other water to drink than the water

of the rice marshes. It is generally believed that this water is worse than any other; this is a mistake, for in the rice swamps the water is never stagnant; it is therefore constantly aerated and easily digested. On the other hand, it is well known that cultivation renders the water fit to drink by the exchanges constantly going on between the plants and the soil; the most complete oxidation of all the organic destructive elements on the one hand, and a constant exchange of carbonic acid gas and oxygen on the other."

This certainly is striking testimony, and should be heeded, especially by those who wish to live within the tropics.

MICRONESIA.

FROM HENRY NANPEI.—Since the preceding pages were in type there has come to hand *The Friend*, of Honolulu, containing a letter from Henry Nanpei, of Ponape, dated April 20, addressed to Rev. O. P. Emerson, the secretary of the Hawaiian Evangelical Association, and we gladly quote the larger part of the letter here:—

"You will be glad to know that I am now a free agent. I thank and bless God for it. And I thank and bless those brave and noble Americans who have fought and gained such a glorious victory over our tyrannical persecutors. The Americans have saved me from being exiled, and they have saved my family and my people from being harrassed and shot to death. All our Christian people rejoice over this Spanish-American war, because it was not for fame, nor gain, nor vengeance, nor any evil thing, but only to obtain and secure the justice, safety, and freedom which are the birthright of every human being. Where are the Spanish now? How do they feel over this? The Spaniards that are here now are very humble and much crestfallen. They have no credit, no food. The governor does not know when a ship may come to their relief, nor does he know where she is going to come from. I have let them have all the food I can spare. I cannot do more. During my ten months' imprisonment I received no comfort, no sympathy, from the Spanish. They are a most ungrateful people.

"Our church, which we commenced to build about two years ago, is now near completion. I have just very recently had one of those Blymyer bells brought out from San Francisco; it is a splendid bell. Bell, mountings, and freight summed up just \$75 in gold. Our church, which is a wooden structure with galvanized iron roofing and dimensions fifty by thirty feet, will, when completed, cost about \$400 in gold. I have got to bear all expenses of church, bell, and a full set of maps for school use, which means about \$500 in gold, besides having been incarcerated a period of ten months for daring to do these unlawful things. It seems hard, sir, does it not?"

Mr. Nanpei concludes his letter by asking for primers and hymn books, in Ponapean, which are much in demand by the people. We are glad to add that arrangements have already been made for providing them with these books.

AFRICA.

UGANDA.—Good news continues to come from this kingdom. On June 11, a young royal prince, named Yusufu, a son of the deposed king Mwanga, was baptized under very pleasant circumstances. In the kingdom of Bunyoro, north of Uganda, there have been some very encouraging incidents, although the missionary force is wholly inadequate to carry on the work as it should be done. We quote from a letter from Rev. A. B. Fisher which is give in the *Church Missionary Intelligencer*:—

"I am all alone in this great country of Bunyoro, and having times of great blessing. The bishop baptized the young king Josiya and his sister before he returned, together with three others; I have since baptized five, making in all ten converts since we commenced work in February last. I have preached to hundreds for the first time, sold seven hundred reading-sheets, and forty-three have learned to read a New Testament. We have at this moment three churches, and by the time this reaches you there will be six throughout the country. The king is about twelve years old; he has built me a house, one side of which is much tilted, so that the rain must fall inside. A few nights ago I tried to save my things by constructing a raft.

"Human sacrifice is now a thing of the past, although three months ago common. Close to our church at Kawola may still be seen the holes into which the victims were thrown. At Kabarega's old capital, burning (that the smoke from the human flesh may propitiate the devil) and extracting the teeth in the lower jaw, are very common; but little King Josiah and the Christian converts have joined me against these and all other horrible customs. A few days ago I caught a woman who had just fired an arrow with a blunt iron shaft at her little girl's forehead, that she might bleed her and drive out the devil. I am now treating the little creature for skull fracture. How hard the devil comes down on these little mites! But their cry has gone up.

"The young king has spent all his taxes on buying New Testaments for his people, who have learned to read very quickly. I feel, on putting one of these silent missionaries into their hands, that God is going to speak directly to their dark souls. A young prince last Sunday publicly burnt his gods and charms opposite the church, and five others have followed his noble example. In December, 1895, when I visited Kawola, itinerating, I told a young fellow, called Fataki ("gun-cap," on account of his fire and energy), about Jesus, and gave him a reading-sheet. God spoke to that boy's soul. I never saw him again until I met him here recently. He is now my right hand. With his burnt face and toothless lower jaw, he stands out before his dark countrymen, and lets them have the gospel straight from the heart, while the tears come down my face with joy."

THE ZAMBESI MISSION.

The *Journal des Missions de Paris* announces the safe arrival of M. Coillard with all his missionary recruits at the Zambesi. As they reached the beautiful river a messenger from the King Lewanika brought "a charming little letter of welcome, but all through it I can see," says M. Coillard, "that his insane project of going to England, which he has cherished four years, is taking more form. He wishes to go 'in order to see the Queen, and to pour out at the feet of Her Majesty his tears': that is to say, his complaints." He is not reconciled to the British Protectorate in his country.

One of the new missionaries writes of the visit of welcome made by the Prince Litia on their arrival at Kazungula, and of their surprise when they came to his own village. "It is remarkably quiet and orderly, thanks to the eight policemen in red uniform but black skin, whom the king has placed there. Here is the magnificent house of Litia; for this country it is a marvel; even with us it would be a very pretty villa. Litia has built it himself with the aid of his chiefs. All is in good taste. And, to tell all, one perceives that a woman, now, alas! departed, has passed by there and given wise counsels which have been profited by."

Litia received the new missionaries at his house "like a gentleman," and presented them to his wife. They saw his third daughter, Akatata, and his heir, "a baby of a month, a little darkened by the African sun."

"Litia wishes," says M. Lienard, "to have us all at his table, and M. Coillard tells us that the menu will equal the cordiality of the reception. He knows it by experience."

Friends of missions suppose, no doubt, that Litia, who has so long been a Christian, was also baptized long since. In the mission the cart is not put before the horse; baptism follows conversion and does not precede it. It even follows it afar off; one may here see the proof of it. The baptism of Litia and his wife was to take place on the 25th of June.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the blessing of the Lord to follow the deliberations and action of the Annual Meeting of the American Board; upon the new president and the officers chosen; upon the plans for the Forward Movement; and upon both churches and the missions, that the year may be one of great spiritual growth.

For the missions in South Africa, especially for our Zulu Mission, that during the present troublous times they may be preserved from harm, and that peace may be restored throughout all that region.

DEPARTURES.

October 7. From New York, Rev. G. G. Brown and wife, to join the Ceylon Mission; also Rev. Henry Fairbank, returning to the Marathi Mission. For reasons of health Mrs. Fairbank and the family will remain at Colorado Springs.

October 9. From Vancouver, Rev. F. W. Davis, returning to the Shansi Mission, Mrs. Davis remaining at Ravenna, Ohio; also Miss Jean H. Brown, who goes from Sumner, Washington, to join the Foochow Mission, in connection with the Foochow College.

October 11. From Boston, Rev. James D. Taylor and wife, and J. B. McCord, M.D., and wife, to join the Zulu Mission.

October 18. From Boston, Rev. Lucius O. Lee, D.D., and wife, returning to the Central Turkey Mission; Miss M. E. Kinney, of Boston, to join the Western Turkey Mission; Miss Elizabeth F. Barrows, daughter of Rev. John O. Barrows, formerly a missionary in Turkey, to join the Eastern Turkey Mission; also Miss Helen E. Chandler, daughter of Rev. John S. Chandler, to join the Madura Mission; Miss Helen I. Root, of Port Byron, N. Y., and Miss Annie Young, M.D., to join the Ceylon Mission; and Miss Mary L. Page, returning to the Spanish Mission.

ARRIVALS ABROAD.

September 6. At Samokov, European Turkey, Rev. H. C. Haskell and wife, and Mrs. Ellen R. Baird.

ARRIVALS IN THE UNITED STATES.

August 10. At New York, Miss Alice H. Bushee, of the Mission to Spain.

October 7. At New York, Mrs. Alice Gordon Gulick, of the Mission to Spain. Mrs. Gulick comes to this country in the interest of the Institute for Girls in Spain.

PERSONAL ITEMS.

Rev. James L. Fowie and Dr. F. L. Kingsbury were expecting to return at once, with their families, to their respective missions, but are prevented from so doing on account of the state of their health.

Miss Mary A. Hall, who is to aid in the American College for Girls, at Constantinople, though not under missionary appointment, sailed from New York September 21.

Miss Gertrude M. Willcox, of the American Board of Missions in Japan, was married on July 11, to Rev. William R. Weakly, of the American Methodist Mission in Japan.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Brewer, 1st Cong. ch.	12 25
Bristol, Cong. ch.	2 00
Dennysville, Cong. ch.	20 31
Fryeburg, Cong. ch.	16 56
Gorham, Cong. ch., Member,	2 00
Kennebunk, Union Cong. ch.	47 27
New Portland, Rev. G. F. Wright,	5 00
North Yarmouth, 1st Cong. ch.	8 25
Portland, 2d Parish Cong. ch.	15 00
Saco, Mary S. Eastman,	5 00
South Berwick, S.	2 00
South Brewer, Y. P. S. C. E., toward	
support Rev. H. B. Newell,	8 00
Waterford, 1st Cong. ch.	15 00
West Brooksville, Cong. ch.	3 00
Wilton, Cong. ch.	4 00—105 64

NEW HAMPSHIRE.

Charlestown, Cong. ch.	11 87
Concord, East Cong. ch.	12 00
Deerfield, Cong. ch.	6 50
Epping, Cong. ch.	9 78
Henniker, Mrs. L. W. Peabody,	10 00
Lancaster, Cong. ch.	21 65
Littleton, S. K. C.	5 00
Nashua, Pilgrim Cong. ch.	65 00
Plymouth, Wm. C. Landis,	1 00
Stratham, Cong. ch.	15 84
Tamworth, Cong. ch.	10 00
West Manchester, South Main St.	
Cong. ch.	3 80
—, A. J. B.,	40 00—212 44
Legacies. — Exeter, Mrs. Anna W.	
Chadwick, add'l,	85 28
	297 72

VERMONT.

Brattleboro, Center Cong. ch., 21.32;	
Friend, 20.00,	41 32
Brownington and Barton Landing,	
Cong. ch.	32 50
Cornwall, Mrs. R. Foote,	1 00
Danville, Y. P. S. C. E., for native	
preacher, Madura,	12 00
Dummerston, Cong. ch.,	11 00
East Hardwick, Cong. ch.	27 75
Georgia, Cong. ch.	6 50
Jeffersonville, Second Cong. ch. of	
Cambridge, Vt.,	11 00
Milton, Cong. ch.	11 65
Richmond, Cong. ch.	20 70
South Wardsboro, Rev. G. A. Fur-	
ness,	10 00
Strafford, Thank-offering,	10 00
Williston, Cong. ch.	8 45—203 87

MASSACHUSETTS.

Abington, 1st Cong. ch.	12 00
Amesbury, Union Cong. ch.	4 00
Amherst, South Cong. ch., 20.80;	
Tithe, 2,	22 80
Boston, 1st Parish ch. (Charlestown),	
80; Winthrop ch. (Charlestown),	
special gift in memory of Sarah H.	
Flint, 50; Park-st. ch., 35; Shaw-	
mut ch., 10; Mt. Vernon ch., 1;	
Friend, 200; Frances V. Emerson,	
100; Cash, 100; Mr. and Mrs. L.	
Grover, 10; Ludwig Gerhard, 5,	591 00
Braintree, Storrs Ladies' For. Mis.	
Soc.	45 00
Chesterfield, Cong. ch.	5 00
Cliftondale, Cong. ch.	21 19
Cummington, Friend,	8 00
Fitchburg, Rollstone Cong. ch.	55 70
Foxboro, Bethany Cong. ch.	5 00
Granby, Cong. ch.	27 00
Hanson, 1st Cong. ch.	4 65

Hanover, 2d Cong. ch.	1 81
Hatfield, Cong. ch., for work in nom-	
inally Christian lands,	46 61
Haverhill, Union Cong. ch.	19 00
Holbrook, Winthrop Cong. ch.	13 48
Hyde Park, Clarendon Cong. ch.	10 00
Lawrence, Trinity Cong. ch.	50 56
Mansfield, Cong. ch.	31 06
Middleboro, 1st Cong. ch.	133 00
Millbury, 2d Cong. ch.	23 72
Newton, Eliot Cong. ch.	236 00
Newton Centre, 1st Cong. ch., 122.30;	
F. A. Gardiner, 5,	127 30
Newton Upper Falls, Mrs. Laura M.	
Cobb,	1 00
North Amherst, C. R. Dickinson,	5 00
North Chelmsford, 2d Cong. ch.	5 45
North Leominster, Cong. ch., 18.25;	
and Y. P. S. C. E., 21.85, for cate-	
chist, Madura,	40 11
Peabody, West Cong. ch.	7 93
Pepperell, Cong. ch.	24 28
Royalston, 1st Cong. ch.	20 47
Shrewsbury, Cong. ch.	10 00
South Framingham, Grace Cong. ch.	138 00
South Hadley, 1st Cong. ch.	21 00
Springfield, South Cong. ch., 86.30;	
Hope Cong. ch., 60.87; Olivet	
Cong. ch., 23,	170 17
Sterling, Cong. ch.	28 75
Stoughton, Herbert Cary, for India,	10 00
Sutton, Cong. ch.	18 20
Tyngsboro, Evan Cong. ch.	9 00
Wakefield, Cong. ch.	41 14
West Medway, 3rd Cong. ch., 14.75;	
2d Cong. ch., 9.25,	24 00
Westminster, Cong. ch.	35 00
Wilbraham, Friend,	36 00
Worcester, Old South ch., an anonym-	
ous member, 50; Piedmont ch., 52;	
Plymouth ch., 46.66; Central ch.,	
Member, 5,	153 68
—, Friend,	50 00
—, Cash,	50 00—2,392 06
Legacies. — Boston, William Hilton,	
by Henry G. Nichols and Charles	
K. Cobb, Trustees, add'l,	5,053 67
	7,445 73

RHODE ISLAND.

Bristol, 1st Cong. ch.	30 02
Slater'sville, Cong. ch.	15 00—45 02

CONNECTICUT.

Black Rock, Cong. ch.	75 50
Bolton, Cong. ch.	10 00
Bozrah, Cong. ch.	4 25
Bridgeport, 1st Cong. ch.	100 00
Bristol, 1st Cong. ch.	50 00
Clinton, Cong. ch.	32 45
Collinsville, Cong. ch.	10 00
East Canaan, Cong. ch.	6 38
Enfield, Julia Luak,	250 00
Gilead, Two-cents-a-week,	2 00
Goshen, Two Friends,	30 00
Hadlyme, Miss C. S. Warner,	5 00
Hartford, Geo. G. Williams,	500 00
Lakeville, Mrs. S. J. Pennock,	4 00
Manchester, Mrs. Lucy J. Ford,	1,000 00
Middletown, 1st Cong. ch.	48 83
Milford, 1st Cong. ch.	8 14
North Guilford, Friend,	1 00
Plymouth, W. W. Bull,	4 50
Salisbury, Cong. ch.	40 00
Sound Beach, 1st Cong. ch.	25 00
Terryville, Cong. ch.	79 19
Thomaston, 1st Cong. ch.	20 31
Torrington, 1st Cong. ch.	15 25
Warren, 1st Cong. ch.	27 50
Washington, 1st Cong. ch.	84 00
Westchester, Cong. ch.	3 40
—, Friend,	10 00—2,446 70

NEW YORK.

Barryville, Cong. ch.	3 00
Brooklyn, Puritan Cong. ch., 87.94;	
Bushwick-ave. Cong. ch., 7.35;	
Alfred O. Blaisdell, 6,	100 29
Chenango Forks, Cong. ch.	2 26
Danby, Cong. ch.	5 09
Glen Spey, Cong. ch.	2 00
Honeoye, Cong. ch.	7 00
North Guildford, Y. P. S. C. E., for	
native preacher, Madura,	15 00
North Pitcher, Cong. ch.	2 85
Otisco, Cong. ch.	15 00
Paris, Cong. ch.	5 50
Pitcher, Cong. ch.	11 04—109 03

NEW JERSEY.

Woodbridge, 1st Cong. ch.	10 00
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PENNSYLVANIA.

Ebensburg, Mrs. Hughes,	5 00
Philadelphia, Central Cong. ch., to-	
ward salary Rev. W. P. Elwood,	25 00—20 00

NORTH CAROLINA.

Broadway, Cong. ch.	30
Cedar Creek, Cong. ch.	40
Dudley, Women's For. Mis. Soc.	75
Jones Chapel, Cong. ch.	50
Rockhill, Cong. ch.	20
Tempting, Cong. ch.	00—2 75

ALABAMA.

Shelby, 1st Cong. ch.	2 70
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TENNESSEE.

Nashville, Woman's Miss. Union, for	
work in China,	1 00

KENTUCKY.

Berea, R. E. Short, to const. HAROLD	
HUNTING, H. M.,	350 00

MISSOURI.

St. Louis, Y. P. S. C. E. of Pilgrim	
Cong. ch., toward support Rev. R.	
M. Cole,	100 00

OHIO.

Cleveland, Euclid-ave. Cong. ch.,	
25.02; Rev. H. A. Schauffer, D.D.,	
15,	41 02
Columbus, St. Clair-ave. Cong. ch.,	
Jas. Drummond,	3 00
Garrettsville, Cong. ch.	14 00
Granville, Welsh Cong. ch.	5 05
Lafayette, 1st Cong. ch.	6 10
Nebo, Cong. ch.	13 40
North Fairfield, Cong. ch.	9 50
Norwalk, Cong. ch., add'l,	25
Oberlin, Rev. A. H. Currier, D.D., 10;	
J. H. Parmelee, 2,	12 60
Ravenna, Rev. and Mrs. F. W. Davis,	10 00
Rock Creek, Cong. ch.	5 00
Sullivan, Cong. ch.	5 15
Unionville, Cong. ch.	3 91—128 98
Legacies.—Atwater, Fanny B. Cum-	
ine by Jared Stratton,	800 00
	928 98

ILLINOIS.

Karlville, Cong. ch.	5 35
Englewood, North Cong. ch.	10 00
Evanston, 1st Cong. ch., toward sup-	
port of Rev. D. C. Greene, D.D.,	114 86

Gridley, Cong. ch.	8 00
Healey, Bethany Cong. ch.	3 65
Hinsdale, Cong. ch.	19 00
Marseilles, Dr. R. S. Raughman,	51 00
Oneida, Cong. ch.	14 80
Payson, Cong. ch.	32 52
Ravenswood, Cong. ch.	12 48
Roseville, Mr. and Mrs. L. C. Axtell,	25 00
West Pullman, Cong. ch., add'l,	25—296 91

MICHIGAN.

Cooper, Rev. J. A. Otis,	3 00
Grass Lake, Cong. ch., add'l,	1 00
Greenville, 1st Cong. ch.	27 38
Hilliards, Cong. ch.	8 66
Red Jacket, Cong. ch.	27 50—67 54
Legacies.—Kalamazoo, S. A. Gibson,	
by F. M. Hodge, Ex'r,	250 00
	317 54

WISCONSIN.

Beloit, Mrs. J. C. Tyler,	5 00
Brandon, Cong. ch.	7 00
British Hollow, Thomas Davies,	100 00
Eau Claire, O. H. Ingram,	400 00
Fontana, Mary J. Prior,	10 00
Friendship, Cong. ch.	1 70
Milton, Cong. ch.	8 25
Oaseo, Cong. ch.	3 30
Racine, 1st Cong. ch.	30 00—565 25
Legacies.—Beloit, Ellen B. French,	
add'l,	1,000 00
	1,565 25

IOWA.

Algona, Cong. ch.	24 00
Castleville, Cong. ch.	2 00
Cherokee, Cong. ch.	24 00
Doon, Cong. ch.	5 00
East Des Moines, Pilgrim Cong. ch.	9 21
Exira, Cong. ch.	5 00
Grant, Cong. ch.	1 10
Hull, Cong. ch.	14 00
Lakeside, Cong. ch.	10 00
Lansing Ridge, Ger. Cong. ch.	2 00
Lincoln, Cong. ch.	2 50
Miles, Cong. ch.	13 76
Monticello, Cong. ch.	1 50
Ogden, 1st Cong. ch.	10 00
Postville, Hall Roberts,	100 00
Primghar, Cong. ch.	13 28
Rock Rapids, 1st Cong. ch.	11 00
Sioux Rapids, Cong. ch.	2 95
Toledo, Cong. ch.	28 00—279 30
Legacies.—Sawyer, Francis Sawyer	
by Flora S. Dewey, Treas.,	100 00
	379 30

MINNESOTA.

Benson, Cong. ch.	3 00
Medford, Cong. ch.	2 00
Minneapolis, Rodemer,	2 00
Rochester, W. J. Eaton, 20; Rev. J.	
F. Taintor, 10,	30 00
Wayzata, Cong. ch.	3 00
Winthrop, Cong. ch.	2 90—42 90

KANSAS.

Carson, Cong. ch.	5 00
Clear Creek, Cong. ch.	2 00
Colwich, Cong. ch.	3 00
McPherson, Cong. ch.	11 15
Powhattan, Mrs. Ford,	1 00
Smith Center, Cong. ch.	2 00
Vienna, Cong. ch.	6 90—31 05

NEBRASKA.

Arborville, Cong. ch.	3 80
Brewster, Cong. ch.	10 63
Bruning, Cong. ch.	2 51
Crete, German Cong. ch.	5 00

Havelock, Cong. ch.	3 00
Holdrege, Cong. ch.	13 35
Maple Creek, Cong. ch.	3 75
Shickley, Cong. ch.	8 59
Stanton, Cong. ch.	8 55
Sutton, German Cong. ch.	3 00
Turkey Creek, German Cong. ch.	2 60—64 69

CALIFORNIA.

Claremont, Cong. ch.	41 29
Niles, Cong. ch.	17 00
Pasadena, Lake-ave. Cong. ch.	3 43
Poway, Cong. ch.	12 00
San Francisco, Cong. Chinese mission.	50 00
Sunol, Cong. ch.	15 00
—, Friend,	30 00—168 72

OREGON.

Elliott Prairie, Cong. ch.	1 50
Roseburg, Rev. C. T. Whittlesey	2 50
Smyrna, Cong. ch.	5 00—9 00

COLORADO.

Lafayette, Cong. ch.	9 50
Pueblo, Pilgrim Cong. ch.	22 50—32 00

WASHINGTON.

Fremont, Edgewater Cong. ch.	10 00
Pleasant Prairie, Cong. ch.	5 00
Seattle, Plymouth Cong. ch.	57 66
Spokane, 2d Cong. ch.	10 00—82 66

NORTH DAKOTA.

Hankinson, Cong. ch.	8 00
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SOUTH DAKOTA.

Wakonda, Cong. ch.	12 00
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IDAHO.

Boise, W. M. Union,	12 92
Mountain Home, W. M. Union,	2 00—14 92

OKLAHOMA.

Cline, Cong. ch.	1 27
Pawnee, Cong. ch.	3 00—4 27

DOMINION OF CANADA.

Province of Quebec, Montreal, David Currie,	5 00
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From the CANADA CONGREGATIONAL FOREIGN

MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal, Treasurer.	
For freight on goods, R. G. Moffatt and others,	25 06

NEWFOUNDLAND.

St. Johns, Mrs. M. R. Parsons	3 10
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FOREIGN LANDS AND MISSIONARY
STATIONS.

AFRICA.—Chisamba, Cong. ch.	10 00
Umvoti, Monthly Concert,	5 50
JAPAN.—Osaka, Friends,	1 00—16 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For repairs, insurance, and taxes, American College for Girls,	808 55
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FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

3,800 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Mrs. S. M. Dodge, Oakland, California,
Treasurer.

573 97

MISSION SCHOOL ENTERPRISE.

MAINE.—Wilton, Y. P. S. C. E.	2 75
VERMONT.—Brownington and Barton Land- ing, 4.18; Charlotte, Y. P. S. C. E., 10.	14 18
MASSACHUSETTS.—Allston, Y. P. S. C. E., 15; Braintree, Y. P. S. C. E., 5; Cam- bridgeport, Y. P. S. C. E. of Pilgrim Cong. ch., 10; Dedham, Allin Y. P. S. C. E., 10; Ipswich, 1st Parish Sab. sch., 10; Mansfield, Y. P. S. C. E., 20; Mill River, Y. P. S. C. E., for pupil, care of Rev. W. M. Zumbro, 5; North Attleboro, Y. P. S. C. E. of Trinity ch., 4; Pitts- field, South Cong. Sab. sch., 10; Sterling, Y. P. S. C. E., 10; Wayland, Trinity Cong. Sab. sch., 3.55.	107 55
CONNECTICUT.—Bristol, 1st Cong. Sab. sch., 14; Hartford, Center Cong. Sab. sch., 21.97, and Home Dept., 30.	65 97
NEW YORK.—Crary Mills, Y. P. S. C. E., 3; Sherburne, Cong. Sab. sch., 15.50.	18 50
OHIO.—Conneaut, Cong. Sab. sch.	5 00
ILLINOIS.—Chicago, Pacific Y. P. S. C. E., 6; do., Porter Mem. Cong. Sab. sch., 5.10; Oneida, Y. P. S. C. E., 2; do., Cong. Sab. sch., .60; South Chicago, Y. P. S. C. E., 13.50; Wheaton, 1st Cong. Sab. sch., 5; Wilmette, 1st Cong. Y. P. S. C. E., 10.	42 29
IOWA.—Emmetsburg, Y. P. S. C. E., 1.65; Sioux Rapids, Y. P. S. C. E., 3.51.	5 16
NEBRASKA.—Sutton, Cong. Sab. sch.,	3 08
WASHINGTON.—Pleasant Prairie, Y. P. S. C. E.	5 00
	269 48

MICRONESIAN NAVY.

VERMONT.—Brookfield, 2d Cong. Sab. sch.	10 00
MASSACHUSETTS.—Roxbury, Walnut-ave. Cong. Sab. sch., 10; Watertown, Phillips Sab. sch., infant class, 3.21.	13 21
CONNECTICUT.—Mansfield Centre, Cong. Sab. sch., 1.40; West Avon, Cong. ch., 5, and Cong. Sab. sch., 5.	11 40
PENNSYLVANIA.—Philadelphia, children of Harold Goodwin for "Hiram Bingham,"	5 00
OHIO.—Toledo, Washington-st. ch., Sun- shine Band.	1 20
ILLINOIS.—Chicago, 1st Cong. Sab. sch., 5.79; Roseville, Cong. Sab. sch., 18.66.	24 45
WISCONSIN.—Rosendale, Cong. Sab. sch.	4 32
CALIFORNIA.—North Alameda, Sab. sch. of Wood Memorial Chapel, Mrs. J. G. Ward,	2 25
	71 83

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Bunker Hill, Y. P. S. C. E., 5; Chicago, Doremus Y. P. S. C. E., 5; Chicago, Forestville Y. P. S. C. E., 5; Giles Elynn, Y. P. S. C. E., 3.75; Granville, do., 30; Highland, do., 2.50; Oak Park, do. of 2d Cong. ch., 6.25; Rockefeller, do., 2.50; Sandwich, do., 25; West Pullman, do., 5; Woodstock, do., 5; all for MacLachlan Fund,	85 00
WISCONSIN.—Milwaukee, Y. P. S. C. E. of North Side Cong. ch., 1.25; Plymouth, do., 7; both for Olds Fund,	8 25
IOWA.—Earlville, Y. P. S. C. E., 1.20; Ellsworth, do., 2.50; Victor, do., 4.55; Wall Lake, do., 6; all for White Fund,	14 25
MINNESOTA.—Rousesville, Y. P. S. C. E., 1.80; Ortonville, do., 5; both for Smith Fund,	6 80
MICHIGAN.—Detroit, Y. P. S. C. E. of 1st Cong. ch., 25; Farwell, Y. P. S. C. E., 3; Moline, do., 5; Watervliet, do., 10; all for Lee Fund,	43 00
KANSAS.—Herndon, Y. P. S. C. E., for Bates Fund,	5 00
NEBRASKA.—Arberville, Y. P. S. C. E., 15.88; Arlington, do., 8.63; Crawford, do., 2.27; Verdon, do., 6; all for Bates Fund,	32 78
COLORADO.—Manitou, Y. P. S. C. E., for Albrecht Fund,	15 00
WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund,	7 20
SOUTH DAKOTA.—Lead, Y. P. S. C. E., for Holten Fund,	3 00
	220 28

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Portland, Horatio Staples,	10 00
VERMONT.—Knox Centre, 1st Cong. ch., 1; do., Miss Thankful Morgan, 5,	6 00
MASSACHUSETTS.—Amherst, Mrs. Langdon S. Ward, 10; Boston, Friend, 5; North Attleboro, Rev. C. A. Ratcliffe, 5; Springfield, Mrs. Julia P. Clark, 5,	25 00
MONTANA.—White Sulphur Springs, Rev. Wm. E. Catlin,	3 00
	44 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bucksport, Mrs. E. Buck, for work, care Dr. C. R. Hager, 25; Portland, Clara Thurston, for Boys' School, Peking, 5,	30 00
VERMONT.—Georgia, Cong. ch. and Sab. sch., for work, care Rev. A. W. Clark,	18 50
MASSACHUSETTS.—Boston, Y. P. S. C. E. of Union ch., for work, care Rev. J. H. House, 52.80; do., Two Friends, for work, care Mrs. H. T. Perry, 15; do., "China," for church building, care Dr. C. R. Hager, 5; Boxford, Cong. Sab. sch., for work, care Rev. E. Fairbank, 15; Bradford, 1st Cong. Y. P. S. C. E., for pupil, care Rev. R. Hume, 12; Danvers, Maple-st. Sab. sch. Prim. Dept., for work, care Rev. Geo. H. Ewing, 10; Holyoke, F. Beebe, for pupil, care Rev. H. C. Haskell, 20; do., F. A. Whiting, work, care Rev. D. Goddard, 5; Lowell, Miss A. M. Bigelow and others, for work, care Geo. B. Cowles, 36; Saugus Centre, Y. P. S. C. E., for use of Miss E. M. Blakely, 5; Westboro, Y. P. S. C. E., for kindergarten, Caesara, 5; Westhampton, Reuben W. Clapp, for work, care Rev. Chauncey Goodrich, 1,000; Winchendon, Mrs. Caroline E. Russell, for work, care Rev. G. D. Marsh, 15; —, Friend, for native preacher, care Rev. L. P. Peet, 25,	1,220 80

CONNECTICUT.—Abington, Y. P. S. C. E., for pupil, Fochow, 10; Southport, A. L. Hill, for pupil, Rahai, 15; Stratford, Friend, for use of Rev. E. S. Hume, 30,	55 00
NEW YORK.—New York, Rev. S. W. Howland, for work, care of Miss S. R. Howland, 10; do., Friend, through the Misses Leitch, for Lend-a-hand Fund, Ceylon, 5; Salamanca, Ladies' Thimble Society, 5; Sayville, Y. P. S. C. E., for native preacher, Shansi, 12.50; Webster, Sab. Sch. No. 14, for work, care of Rev. G. E. White, 4,	36 50
NEW JERSEY.—Montclair, 1st Cong. Sab. sch., for work, care of Rev. J. D. Eaton,	23 00
PENNSYLVANIA.—Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon,	5 00
OHIO.—Berea, 1st Cong. Sab. sch., 4, and Friends, 1.25, for work, care of Rev. W. M. Stover; Cleveland, Olivet Cong. ch., Extra-cent-a-day Band, for native pastor, care of Rev. C. S. Sanders, 5; Marblehead, Cong. ch., for work, care of Rev. F. W. Davis, 1; Oberlin, 1st Cong. ch., F. H. W., for repairs on church, Bailundo, 2.25,	15 50
ILLINOIS.—Chicago, Y. P. S. C. E. of Puritan Cong. ch., for native worker, care of Rev. R. Winsor, 12; do., Grace Cong. Sab. sch., Mr. Werner's class, for work, care of Rev. H. G. Bissell, 6.25; Glencoe Cong. Sab. sch., for work, care of Rev. F. B. Bridgman,	28 25
MICHIGAN.—Benzonia, Y. Ia. Mis. Soc. for Girls' School, Natal, 5; Chelsea, 1st Cong. Y. P. S. C. E., for work, care Rev. H. G. Bissell, 30; Lansing, Anna Ferris, for use of Mrs. M. E. Bissell, 5,	40 00
IOWA.—Grinnell, Miss Ella Marsh, 3, and Ben. C. Marsh, 9, for Tutorship, Maroon; do., Miss Susan M. White, for work, care Miss M. E. Moulton, 3.65,	15 65
KANSAS.—Topeka, Jun. C. E. S. of Central ch., for work at Lin Ching,	20 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For use of the Misses Wyckoff,	5 00
For stove for Dr. Murdock,	5 00
For dining-room for Miss Shattuck,	25 00
For use of Miss C. E. Chittenden,	12 50—47 50

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California,

Treasurer.

For scholarship, care Mrs. H. C. Hazen,	23 53
For scholarship, care Mrs. H. C. Hazen,	30 00
For scholarship, care Miss M. R. Perkins,	24 57
For scholarship, care Miss M. R. Perkins,	8 64
For Bible-reader, care Miss M. R. Perkins,	10 00—96 74
	1,652 52

Donations received in September,	15,429 60
Legacies received in September,	7,288 85
	22,718 44

For Young People.

A DAY AT THE UMZUMBE HOME, SOUTH AFRICA.

BY MISS LAURA C. SMITH, RECENTLY OF THE ZULU MISSION.

"O MOTHER! O Miss Smith! a new girl has just come and she says that she ran away from her home to come here because her father won't let her be a Christian. Oh, do come out and see her!" cries little Frances Malcolm, all in one breath, as she bursts into the dining-room where her mother and I are still chatting over our coffee cups.

"Dear me! where can we put another girl?" sighs our good principal. "We have over eighty now and the tables are really too crowded for respectability, the dormitories are so full that one can scarcely step into them at night without stumbling over some girl, and in the schoolroom there are not desks for half our number."

"Dear me!" I echo, "another girl to start out alone on that first chart," for I have charge of the primary department. "I have just succeeded in getting those two last girls who came, through the mysteries of 'a-e-i' and now they are fairly launched on 'ta-te-ti.' Why can't the new girls come at the same time, instead of stringing along one after another all through the term!"

"It is provoking, isn't it? Well, we must go and see her. We must give her a chance anyway. Who knows but that some day she may develop into a grand woman. She is one of the 'little ones' for whom Christ died, and we must not refuse the 'cup of cold water.'"



TYPICAL ZULU GIRLS CARRYING MOLASSES.

So we step across the sunny gravel court, for in Africa we do not allow the grass to grow about our houses lest the snakes become too neighborly. There we enter "The Home"—an old mission house to which a second story has been added, a wing to the left, a wing to the back, a partition taken down here and one put up there, and so made to do for the growing needs of our ever-increasing family.

Mrs. Harris, who with ourselves makes up "the faculty" of our school, is already on the veranda. Flaxen-haired James, her youngest, is hanging to her skirt, teasing for "thweetie" (candy). Someway missionaries' children seem to bear such a close resemblance to youngsters in America! The girls are swarming round about, for the breakfast dishes are being brought out from the dining-room, washed, wiped, and put away; the dining-room is being swept, the tablecloths shaken. (Oh! just look at that one dragged along the ground, "You mustn't be so careless, Hannah!") Two of the girls are grinding corn in the hand mill; two are washing the sweet potatoes for their dinner; one is sweeping down the drain, and a dozen others are busy standing in the way and talking. ("Run away, girls. You are too noisy. Nomoba, if you are not quick you will be late to school.")

Here too stands our new girl of whom we are in quest. She is dressed in a small, dirty cotton blanket, tied under her arms. About her neck hangs a bit of bead work, and her arms and legs are adorned with a profusion of bracelets which she has skillfully made of grass. Her skin is of a rich brown shade, her eyes bright, and her teeth beautifully white and perfect. She may perhaps be fourteen years old, though she herself has not the least idea of her age.

"Sakubona" (we saw you), we say, giving her the Zulu greeting. "Where do you come from?"

"From home." We might have known she would give that useless answer. Of course she came from her home.

"But where is your home?"

"Far away up the Umzumbe river."

"What is your name?"

"Selina" (now it rains).

"Have you ever been to school?"

"No; there is no school at my home."

"Are any of your family Christians?"

"No; my mother and I wish 'to believe,' but father is angry and whips us if we listen to preaching. He says that if we become Christians, we will be lazy and refuse to make his beer."

"And so you have run away and come to school?"

"Yes, I want to learn about Jesus."

We wonder if she is telling the truth. Probably she is, though her conception of Christianity may be very vague and mistaken. But our Father has allowed her to come to us and we must receive her as sent by him and strive to train her for his glory.

"You may remain. In a day or two we will give you clothes. Nona, take this girl down to the river. See that she bathes herself thoroughly and then come up to school with her."

In a few minutes, the school bell rings; calisthenic drill first; the daily Bible lesson; then reading in English, arithmetic, elementary grammar and geography for the upper classes, while my primaries struggle over "ta-te-ti" or "mnqa-mnqe ndhla-ndhle." Selina goes bravely to work on "a-e-i" and being bright, in an hour or two she knows the five vowels of the first chart perfectly and receives promotion.

'Selina,' I say encouragingly, "if you stay here at school and study hard every day, I think that by the end of the term, you will be able to read a little in the Zulu Bible; and when you go to your home, you can gather the children together, as many of the girls do, and teach them about Jesus."



THE UMZUMBE HOME, SOUTH AFRICA.

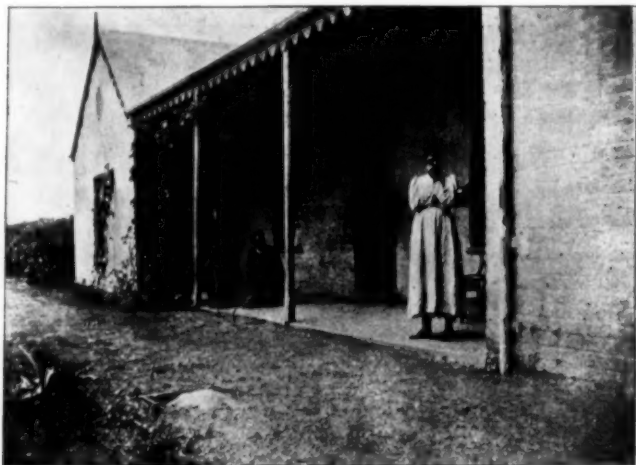
"Oh! I should be so glad!" she replies.

After a few hours, school is over and the rest of the daily routine follows in its usual order. Dinner of sweet potatoes, a lesson in plain sewing, work in the garden until five o'clock, a good romp, and a plunge in the beautiful river, supper of "mealie-meal porridge," a few moments of recreation, evening prayers, study hour for the preparation of the morrow's lessons, the good night hymn, a scurrying of feet, spreading of mats and blankets, a murmur of voices in prayer, lights out, and peace descends.

Such is the life to which our new girl is introduced — a regular, wholesome life, full of study and work and play. She may possibly tire of it after a few days and slip away, back to the freedom of her wild, unrestrained life, or she may be persuaded to return to her home, or frightened into it by the threats of some relative who comes for her; but if she chooses to remain, the English law, under which we live, will protect her from being dragged away by violence.

And if she is really earnest, as many are, little by little her horizon widens as she learns to read and write and think for herself. Coming into daily contact with Christian culture and refinement, her life is softened. As she attends the earnest prayer meetings of the school, and goes week by week to the village church, as she is daily taught by precept and example the life of Christ-like love, her eyes gradually open to the truth. And learning of humility, and peace, and purity, of which she had never dreamed, she grows step by step into the likeness of her Lord and Saviour.

In her vacations she teaches the little ones at her home; sometimes she goes from kraal to kraal to preach; often she suffers real persecution for



TRYING TO INDUCE A GIRL TO LEAVE THE HOME.

Jesus' sake. After a few years with us, she may become a teacher in some little school, or she may be married and find her sphere as a Christian wife and mother.

Selina is a typical girl. Others like her are constantly coming to our three schools for girls, at Inanda, Umzumbe, and the "Ireland Home." Bound down by sensuality and superstition, she is struggling toward the light. She is not perfect nor does she reach perfection. Her failures are often more apparent than her successes. She needs your sympathy, your love, your prayers. The aim of the school is character-building; its motto, "Every girl for Christ."

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Ninetieth Annual Meeting in the Union Congregational Church, Providence, R. I., Tuesday, October 3, 1899, at 3 P.M.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Jonathan L. Jenkins, D.D., Portland.
Galen C. Moses, Bath.
George H. Eaton, Calais.
Clarence A. Beckwith, D.D., Bangor.
Hon. Egerton R. Burpee, Bangor.

New Hampshire.

Franklin D. Ayer, D.D., Concord.
E. P. Kimball, Portsmouth.
Elisha R. Brown, Dover.
Rev. George E. Lovejoy, Pittsfield.
George E. Hall, D.D., Dover.
Rev. George E. Street, Exeter.

Vermont.

Charles F. Thompson, Brattleborough.
Edward Hawes, D.D., Burlington.
Rev. Henry Fairbanks, Ph.D., St. Johnsbury.
William S. Smart, D.D., Brandon.
George W. Philips, D.D., Rutland.
Charles W. Osgood, Bellows Falls.
Gilbert M. Sykes, Dorset.

Massachusetts.

Joshua W. Wellman, D.D., Malden.
Edwin B. Webb, D.D., Wellesley.
Richard H. Stearns, Boston.
Egbert C. Smyth, D.D., Andover.
A. Lyman Williston, Northampton.
Charles C. Burr, Auburndale.
Thomas J. Borden, Fall River.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Samuel B. Capen, Boston.
Hon. William P. Ellison, Newton.
John Lincoln Barry, Dorchester.
Charles A. Dickinson, D.D., Boston.
G. Henry Whitcomb, Worcester.
Edward A. Studley, Boston.
Arthur Little, D.D., Dorchester.
Rev. George A. Tewksbury, Concord.
Francis E. Clark, D.D., Auburndale.

Rev. Payson W. Lyman, Fall River.
Albert E. Dunning, D.D., Jamaica Plain.
Lyman S. Rowland, D.D., Lee.
Hon. J. M. W. Hall, Cambridge.
Rev. John R. Thurston, Whitinsville.
John D. Kingsbury, D.D., Bradford.
Thomas Weston, Newton.
Ezra A. Stevens, Malden.
Rev. William W. Jordan, Clinton.
Samuel E. Herrick, D.D., Boston.
Charles H. Daniels, D.D., Newton.
William H. Davis, D.D., Newton.
Henry M. Moore, Somerville.
Justin E. Twitchell, D.D., Northampton.
John E. Tuttle, D.D., Worcester.
Elijah Horr, D.D., Malden.
James L. Barton, D.D., Newton Centre.
DeWitt S. Clark, D.D., Salem.
Charles A. Hopkins, Brookline.
Edward F. Morris, Monson.
William F. Whittemore, Boston.
Frank H. Wiggin, Boston.
Rev. Charles M. Southgate, Auburndale.
Rev. Frank L. Goodspeed, Springfield.
Thomas Todd, Concord.
Hon. Frederick Fosdick, Fitchburg.
Willard Scott, D.D., Worcester.
Arcturus Z. Conrad, D.D., Worcester.
Edward A. Reed, D.D., Holyoke.
Samuel Usher, Cambridge.
Charles J. Holmes, Fall River.
Samuel B. Shapleigh, Allston.
Rev. Edward C. Ewing, Danvers.
Hon. William B. Plunkett, Adams.
Rev. William E. Wolcott, Lawrence.
Rev. John A. MacColl, New Bedford.
Rev. Samuel V. Cole, Norton.
Charles E. Swett, Winchester.
Reuben Thomas, D.D., Brookline.
James G. Buttrick, Lowell.
Samuel C. Darling, Somerville.
W. V. W. Davis, D.D., Pittsfield.
Edward Whitin, Whitinsville.
Rev. F. B. Makepeace, Springfield.
John C. Berry, M.D., Worcester.
Hon. Arthur H. Wellman, Malden.

Rev. Albert F. Pierce, Brockton.
 Rev. Edward G. Porter, Ashmont, Dorchester.
 Rev. G. R. W. Scott, Newton.
 H. H. Proctor, Boston.

Rhode Island.

James G. Vose, D.D., Providence.
 Rev. James H. Lyon, Central Falls.
 Herbert J. Wells, Kingston.
 Roland G. Hazard, Peacedale.
 Rev. Wallace Nutting, Providence.

Connecticut.

Hon. Nathaniel Shipman, Hartford.
 Lewis A. Hyde, Norwich.
 Azel W. Hazen, D.D., Middletown.
 Frank Russell, D.D., Bridgeport.
 James W. Cooper, D.D., New Britain.
 Lewellyn Pratt, D.D., Norwich.
 Chester D. Hartranft, D.D., Hartford.
 S. LeRoy Blake, D.D., New London.
 Samuel H. Howe, D.D., Norwich.
 Waterman R. Burnham, Norwich.
 Rev. William W. McLane, New Haven.
 Rev. Asher Anderson, Meriden.
 Watson L. Philips, D.D., New Haven.
 Russell T. Hall, D.D., New Britain.
 Edward W. Marsh, Bridgeport.
 James B. Williams, Glastonbury.
 Lucian D. Warner, Naugatuck.
 Rev. John DePeu, Bridgeport.
 Prof. Arthur L. Gillett, Hartford.
 Rev. James W. Bixler, New London.

New York.

Zebulon S. Ely, New York City.
 George N. Boardman, D.D., New York City.
 D. Willis James, New York City.
 L. Henry Cobb, D.D., New York City.
 Edward N. Packard, D.D., Syracuse.
 Henry A. Stimson, D.D., New York City.
 A. J. F. Behrends, D.D., Brooklyn.
 Thomas B. McLeod, D.D., Brooklyn.
 John F. Anderson, Jr., Brooklyn.
 George F. Pentecost, D.D., Yonkers.
 Charles C. Creegan, D.D., New York City.
 William A. Robinson, D.D., Middletown.
 Franklin S. Fitch, D.D., Buffalo.
 Albert J. Lyman, D.D., Brooklyn.
 Edward P. Ingersoll, D.D., Brooklyn.
 Lucien C. Warner, M.D., New York City.
 Robert R. Meredith, D.D., Brooklyn.
 Lyman Abbott, D.D., Brooklyn.
 Rev. Charles H. Dickinson, Canandaigua.
 Rev. William H. Hobbs, Warsaw.
 Guilford Dudley, Poughkeepsie.
 Rev. William H. Pound, Cortland.
 Dyer B. Holmes, New York City.

New Jersey.

Frank P. Woodbury, D.D., Montclair.
 Amory H. Bradford, D.D., Montclair.
 William Hayes Ward, D.D., Newark.
 Fritz W. Baldwin, D.D., East Orange.
 Rev. Harlan P. Beach, Montclair.
 Rev. Howard S. Bliss, Upper Montclair.

Pennsylvania.

George L. Weed, Philadelphia.

District of Columbia.

Eliphalet Whittlesey, D.D., Washington.
 Rev. William H. Woodwell, Washington.

Ohio.

Charles F. Thwing, D.D., Cleveland.
 Lucius F. Mellen, Cleveland.
 William W. Mills, Marietta.

Illinois.

Eliphalet W. Blatchford, Chicago.
 Ralph Emerson, Rockford.
 James G. Johnson, D.D., Chicago.
 G. S. F. Savage, D.D., Chicago.
 Alexander R. Thain, D.D., Chicago.
 Edward H. Pitkin, Oak Park.
 Rev. A. N. Hitchcock, Ph.D., Chicago.
 John E. Bradley, LL.D., Jacksonville.
 H. T. Lay, Kewanee.
 David Fales, Lake Forest.
 Rev. Joseph H. Selden, Elgin.
 George R. Merrill, D.D., Chicago.

Michigan.

Nehemiah Boynton, D.D., Detroit.

Wisconsin.

George R. Leavitt, D.D., Beloit.
 Elijah Swift, Eau Claire.
 Edward D. Eaton, D.D., Beloit.
 John M. Whitehead, Janesville.

Minnesota.

James W. Strong, D.D., Northfield.
 Leavitt H. Hallock, D.D., Minneapolis.
 Prof. Arthur H. Pearson, Northfield.
 Rev. Calvin B. Moody, Minneapolis.
 Miss Margaret J. Evans, Northfield.

Iowa.

Alvah L. Frisbie, D.D., Des Moines.
 S. F. Smith, Davenport.
 E. S. Miller, Des Moines.

Missouri.

Michael Burnham, D.D., St. Louis.
 Henry Hopkins, D.D., Kansas City.
 Augustus W. Benedict, St. Louis.
 President Homer T. Fuller, Springfield.

Tennessee.

James G. Merrill, D.D., Nashville.

Colorado.

James B. Gregg, D.D., Colorado Springs.

California.

John K. McLean, D.D., Oakland.
 Rev. Walter Frear, San Francisco.
 Rev. Charles R. Brown, Oakland.
 George C. Adams, D.D., San Francisco.

MALE HONORARY MEMBERS REPORTED AS PRESENT.

Maine.

Rev. R. C. Drisko, Alfred.
 Rev. H. L. McCann, Gray.

New Hampshire.

Rev. W. L. Anderson, Exeter.
 Rev. F. G. Clark, Plymouth.

Vermont.

Rev. H. D. Hall, North Bennington.
 Rev. Carleton Hazen, Rochester.
 Rev. R. J. Barton, Salisbury.
 V. M. Hardy, D.D., Randolph.

Massachusetts.

Rev. W. S. Fritch, Attleboro.
 H. A. Hazen, D.D., Auburndale.
 Rev. A. W. Kelley, Auburndale.
 Rev. George L. Richmond, Amesbury.
 Rev. Calvin Cutler, Auburndale.
 Rev. C. M. Pierce, Auburn.
 Rev. Edgar B. French, Barnstable.
 Rev. R. J. Kyle, Brimfield.
 Arza B. Keith, Braintree.
 Rev. Samuel B. Cooper, Boylston Centre.
 Walter S. Alexander, D.D., Cambridge.
 Rev. J. E. C. Webster, Dorchester.
 Lyman Whiting, D.D., East Charlemont.
 George B. Caswell, Cambridge.
 H. Porter Smith, Cambridge.
 Rev. J. B. Seabury, Dedham.
 Rev. H. C. Adams, Danvers Center.
 Rev. M. H. Hitchcock, Hubbardston.
 Rev. R. B. Hibbard, Gloucester.
 Rev. R. M. Woods, Hatfield.
 Rev. F. P. Reinhold, Holyoke.
 Rev. D. C. Reid, Leicester.
 Rev. Isaac Pierson, Medford.
 Rev. John Barstow, Medford.
 H. N. Ackerman, Medford.
 Rev. L. M. Pierce, Medfield.
 Rev. B. F. Leavitt, Melrose Highlands.
 Fred L. Hatch, Melrose Highlands.
 Rev. Henry S. Huntington, Milton.

Rev. G. P. Eastman, Millbury.
 Amos Armsby, Millbury.
 William C. Strong, Newton Highlands.
 Rev. George A. Hall, Peabody.
 E. H. Byington, D.D., Newton.
 Rev. C. A. White, Princeton.
 Albert Deane, Middleboro.
 Rev. George W. Stearns, Middleboro.
 Rev. D. M. James, Plymouth.
 Rev. I. S. White, Plymouth.
 S. E. Bridgman, Northampton.
 Rev. C. W. Collier, Orange.
 Rev. Charles Scott, Reading.
 Rev. Sidney Crawford, Rutland.
 Rev. J. C. Labaree, Saugus.
 Rev. A. J. Dyer, Sharon.
 Rev. H. H. Leavitt, Somerville.
 Rev. W. P. Landers, Somerville.
 Rev. C. E. Sumner, Spencer.
 Dr. P. H. Derby, Springfield.
 Rev. S. H. Woodrow, Springfield.
 Rev. John F. Gleason, South Amherst.
 Rev. C. A. Dinsmore, South Boston.
 Rev. T. C. Welles, Taunton.
 Rev. S. H. Emery, Taunton.
 Rev. F. L. Bristol, Uxbridge.
 W. L. Brakenridge, Ware.
 Rev. A. B. Bassett, Ware.
 Rev. George E. Sweet, West Medway.
 Rev. J. V. Clancy, West Medford.
 Rev. Doremus Scudder, Woburn.
 Rev. E. D. Vance, Worcester.
 W. W. Fletcher, Worcester.

Rhode Island.

Rev. Martin L. Willis, Barrington.
 William H. Bell, Bristol.
 Rev. Francis J. Na h, Chepachet.
 Rev. E. N. Billings, Providence.
 Rev. L. S. Woodworth, Providence.
 Rev. E. S. Gould, Providence.
 George Jepherson, Providence.
 S. A. Winsor, Providence.
 Rev. F. H. Viets, Providence.
 Rev. L. Z. Ferris, East Providence.
 Rev. Albert Donnell, Slatersville.

Connecticut.

Rev. Oliver Brown, Andover.
 Rev. C. W. Francis, Brookfield Centre.
 Rev. H. G. Marshall, Cromwell.
 Rev. F. D. Avery, East Hartford.
 Rev. Wilbur Johnson, Canterbury.
 Rev. William DeLoss Love, Farmington.
 Rev. H. E. Hart, Franklin.
 Rev. George F. Waters, Glastonbury.
 Rev. George E. Sanborne, Hartford.

Rev. G. H. Morss, Monticello Centre.
 William S. Palmer, D.D., Norwichtown.
 Edward H. Smith, Norwichtown.
 James Dingwell, New Haven.
 Rev. William Hazen, New Haven.
 Rev. G. A. Viet, New Haven.
 Charles F. Huntington, New London.
 Rev. Jesse H. Wilcox, New London.
 Rev. E. S. Sanborn, Ridgebury.
 Rev. D. W. Goodale, Suffield.
 Rev. W. C. Stiles, Stonington.
 Rev. George H. Cummings, Thompson.
 W. W. Belden, D.D., Thompson.
 Rev. J. J. Blair, Wallingford.
 Henry C. Butler, West Hartford.
 Rev. S. W. Clarke, Westford.
 Rev. Roscoe Nelson, Windsor.
 Rev. S. P. Marvin, Woodbridge.

New York.

Rev. Norman Plass, Buffalo.
 Rev. Edward W. Thwing, Brooklyn.
 Luther D. Wishard, New York.
 Rev. F. D. Greene, Brooklyn.
 Rev. O. H. Bronson, Rye.

Pennsylvania.

Rev. Thomas L. Gulick, Devon.

Florida.

Rev. Charles W. Frazer, Key West.
 Rev. Mason Noble, Lake Helen.

Ohio.

J. W. Stanley, Marietta.

Illinois.

Rev. G. T. McCollum, Dundee.
 Rev. J. H. Windsor, La Grange.

Michigan.

Rev. A. L. Reynolds, Adrian.
 Rev. George Benford, Grand Blanc.

Wisconsin.

Rev. H. A. Miner, Madison.

Minnesota.

Rev. J. E. McConnell, Northfield.
 Rev. J. F. Taintor, Rochester.

Iowa.

Rev. A. D. Kinzer, Lyons.
 William Salter, D.D., Burlington.
 Ephraim Adams, D.D., Waterloo.

Nebraska.

Rev. A. C. Hart, Franklin.

Colorado.

Rev. A. K. Packard, Greeley.

Oregon.

Rev. A. W. Ackerman, Portland.

Washington.

Rev. A. J. Bailey, Seattle.

Canada.

Rev. E. D. Silcox, Paris.

Hawaiian Islands.

Henry Waterhouse, Honolulu.

MISSIONARIES PRESENT.

Rev. S. C. Pixley, Zulu Mission.
 Rev. J. C. Dorward, Zulu Mission.
 Rev. and Mrs. James D. Taylor, Zulu Mission.
 Miss Laura C. Smith, Zulu Mission.
 J. B. McCord, M.D., and wife, Zulu Mission.
 Miss G. R. Hance, Zulu Mission.
 Rev. and Mrs. F. L. Kingsbury, M.D., European Turkey.
 Rev. Edward Riggs, Western Turkey.
 Rev. Henry O. Dwight, LL.D., Western Turkey.
 Rev. and Mrs. James L. Fowle, Western Turkey.
 Miss Marion E. Sheldon, Western Turkey.
 Miss Mary E. Kinney, Western Turkey.
 Rev. and Mrs. L. O. Lee, D.D., Central Turkey.
 Rev. T. D. Christie, D.D., Central Turkey.
 Rev. O. P. Allen, Eastern Turkey.
 Mrs. Susan A. Wheeler, Eastern Turkey.
 Miss Emily C. Wheeler, Eastern Turkey.
 Mrs. Alzina M. Knapp, Eastern Turkey.
 Miss Elizabeth F. Barrows, Eastern Turkey.
 Rev. and Mrs. H. J. Bruce, Marathi.
 Rev. J. E. Abbott, Marathi.
 Rev. Henry Fairbank, M.D., Marathi.
 Rev. Richard Winsor, Marathi.
 Miss Anstice Abbott, Marathi.
 Miss Jean P. Gordon, Marathi.
 Miss Esther B. Fowler, Marathi.
 Miss Helen E. Chandler, Madura.
 Rev. and Mrs. Thomas S. Smith, Ceylon.
 Rev. and Mrs. G. G. Brown, Ceylon.
 Miss Annie Young, M.D., Ceylon.
 Rev. D. Z. Sheffield, D.D., North China.
 Mrs. J. H. Roberts, North China.
 Edward L. Bliss, M.D., Foochow.
 Rev. Is J. Atwood, M.D., Shansi.
 Rev. and Mrs. John T. Gulick, Japan.
 Rev. and Mrs. Otis Cary, Japan.
 Rev. W. W. Curtis, Japan.
 Rev. and Mrs. M. L. Gordon, D.D., Japan.

Rev. and Mrs. J. H. Pettee, D.D., Japan.
 Rev. and Mrs. S. S. White, Japan.
 Miss Julia A. E. Gulick, Japan.
 Miss M. J. Barrows, Japan.
 Miss Elizabeth Torrey, Japan.

Mrs. J. H. DeForest, Japan.
 Miss Cora F. Keith, Japan.
 Rev. and Mrs. Francis M. Price, Micronesia.
 Miss Mary L. Page, Spain.
 Miss Anna F. Webb, Spain.

Vice-President D. Willis James, Esq., took the chair as acting president, and the hymn, "The Church's One Foundation" was sung. The Scripture was read, and prayer was offered by Rev. Henry Hopkins, D.D.

Rev. Wallace Nutting, D.D., extended to the Board the welcome of the Churches of Providence, to which the President responded.

The Minutes of the last meeting were read.

The President appointed the following:—

Committee on Nominations.—E. W. Blatchford, Esq., Rev. L. Pratt, D.D., Col. Charles A. Hopkins, Rev. J. K. McLean, D.D., Dr. Lucien C. Warner, Rev. N. Boynton, D.D., Rev. Arthur Little, D.D.

The President also nominated the following Committees and they were constituted:—

Business Committee.—Rev. A. J. F. Behrends, D.D., Charles L. Thomas, Esq., Pres. E. D. Eaton, D.D., Rev. A. W. Hazen, D.D., Hon. E. R. Burpee.

Committee of Arrangements.—Rev. Wallace Nutting, D.D., and Messrs. J. W. Danielson, James H. Smith, Thomas B. Stockwell and J. S. Woolworth.

Secretary Daniels read the report of the Prudential Committee on the Home Department.

Treasurer Wiggin presented the report of the financial affairs of the Board, with the certificates of the auditors.

Memorial addresses as a tribute to the late President, Rev. C. M. Lamson, D.D., were made by President James and Professor Williston Walker, and a copy of the paper by Professor Walker was requested for publication. By vote, a telegram of condolence and sympathy was sent to Mrs. Lamson.

Prayer was offered by Rev. S. E. Herrick, D.D. A hymn was sung, and adjournment was taken to 7.30 o'clock.

TUESDAY EVENING.

The President took the chair at 7.30 P.M. Devotional services were conducted by Rev. Willard Scott, D.D. The sermon was preached by Rev. George C. Adams, D.D., on the text, John x: 10, "I came that they may have life and that they may have it abundantly."

After a hymn, adjournment was taken to 9 A.M.

WEDNESDAY MORNING.

The President took the chair at 9 o'clock. A hymn was sung, and prayer was offered by Rev. Dr. Halley, of Australia.

The Minutes of yesterday's sessions were read.

The report of the Committee on the Treasurer's Report was read by Dr. L. C. Warner, offering the following resolutions:—

Resolved, That the Prudential Committee be instructed to arrange its budget for the coming year on the basis of estimated legacies of \$100,000, and that all receipts from legacies in excess of this amount, together with all special gifts for the debt, be applied on the debt until it is extinguished.

Resolved, That the executive officers of the Board be instructed to communicate with the officers of other societies, colleges and benevolent institutions of the country, and in coöperation with them to memorialize Congress for such modification of the tax on legacies as shall lessen the discrimination against bequests for public benefactions.

The report of the Coöperating Committee of the New York District was read by Rev. Howard S. Bliss.

Secretary Barton read that part of the Annual Survey relating to the missions in Japan, Ceylon, India, Eastern and European Turkey, and Papal Lands.

Addresses were made by Rev. M. L. Gordon, D.D., Rev. T. Miyagawa, of Osaka, Japan, and Rev. Henry Fairbank, of India.

Prayer was offered by Rev. J. W. Bixler.

Mr. E. W. Blatchford from the Nominating Committee reported the following committee, and they were constituted:—

Committee on Home Department.—Samuel B. Capen, Esq., Rev. F. E. Clark, D.D., Rev. Otis Cary, John M. Whitehead, Esq., Rev. Charles H. Dickinson.

Committee on Missions in Secretary Barton's Department.—Rev. J. E. Tuttle, D.D., Rev. C. R. Brown, D.D., J. A. Lansing, Esq., Rev. M. L. Gordon, D.D., Prof. C. A. Beckwith, Rev. F. D. Greene.

Secretary Smith read that part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Addresses were made by Rev. D. Z. Sheffield, D.D., of North China, Rev. Edward Riggs, D.D., and Rev. A. J. F. Behrends, D.D.

The Committee of Nominations reported the following committees which were constituted:—

Committee to Nominate Officers.—Rev. Henry Hopkins, D.D., G. H. Whitcomb, Esq., W. H. Davis, D.D., Rev. J. K. McLean, D.D., E. W. Blatchford, Esq., E. H. Pitkin, Esq., Hon. N. Shipman, Rev. A. H. Bradford, D.D., Dr. L. C. Warner.

Committee on the Missions in Secretary Smith's Department.—Rev. N. Boynton, D.D., Pres. E. D. Eaton, D.D., Rev. D. S. Clark, D.D., Rev. D. Z. Sheffield, D.D., William W. Mills, Esq.

Adjournment was taken to 2 o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at 2 P.M. Prayer was offered by Rev. A. W. Hazen, D.D.

Samuel B. Capen, Esq., presented the report of the Committee on the Home Department, and followed it by an address. Addresses were made by Rev. F. B. Pullan, Rev. Otis Cary, D.D., Rev. F. E. Clark, D.D., Rev. W. H. P. Faunce, D.D., President of Brown University.

The President nominated the following *Committee on New Members* for next year: A. W. Benedict, Esq., of Missouri, Guilford Dudley, Esq., of New York, Rev. J. E. Tuttle, D.D., of Massachusetts, Rev. C. S. Mills, of Ohio, and the committee was so constituted; Rev. W. H. Ward, D.D., Rev. H. M. Tenney, D.D., Rev. W. A. Hobbs being the members from the present committee who continue for the next year.

Secretary Barton read a special paper from the Prudential Committee on "The Universal and Perpetual Ground of Missionary Appeal."

Prayer was offered by Rev. L. H. Cobb, D.D.

An address was made by Rev. Geo. F. Pentecost, D.D.

Adjournment was taken to 7:30 P.M.

WEDNESDAY EVENING.

The President took the chair at 7.30 o'clock. Devotional services were conducted by Pres. E. D. Eaton, D.D.

The Rev. Joseph H. Selden was invited to conduct the exercises of the session which were devoted to "The Forward Movement." Dr. L. C. Warner presented the report and offered the following resolutions:—

Resolved, That "The Forward Movement" inaugurated at the last Annual Meeting be continued for the coming year; and in view of the financial pressure upon the Board occasioned by the debt, also

Resolved, That for the coming year the support for the Movement be secured by special subscription.

After remarks by Rev. L. Pratt, D.D., E. H. Pitkin, Esq., Rev. John C. Goddard, several young men from the Theological Seminaries and Colleges, including Messrs. Trout, of Hartford, Hazen, of Yale, Robert Hume, of Yale, Williams, of Yale, Edwin Ward, of Amherst, Edward Smith, of Hartford, H. S. Macready, of Brown, F. M. Gilbert, of Yale, James M. Gage, of Boston University, W. C. Pickersgill, of Massachusetts Institute of Technology, Mr. Lee, of Amherst, E. F. Bell, of Yale, W. H. Childs, of Amherst, L. A. Randall, of Brown, Mr. Barrows, of Union, M. C. Johnson, of Brown, C. P. Smith, of Brown, Elliott Field, of Union, S. R. Vincent, of Newton, and by Rev. A. H. Bradford, D.D., and Mr. L. D. Wishard, the resolutions were adopted.

Adjournment taken to 9 o'clock A.M.

THURSDAY MORNING.

The President took the chair at 9 A.M. A hymn was sung. Prayer was offered by Rev. E. N. Packard, D.D.

The Minutes of the sessions of yesterday were read.

An hour was given for an Open Parliament and remarks were made by Rev. E. B. Webb, D.D., Rev. J. R. Thurston, S. E. Bridgman, Esq., Rev. Doremus Scudder, C. F. Thompson, Esq., Rev. A. L. Frisbie, D.D., Rev. Thomas L. Gulick, Rev. H. P. Beach, Rev. C. R. Brown, D.D., Justus Cozad, Esq., Col. C. A. Hopkins, Rev. F. D. Greene, Rev. D. Z. Sheffield, D.D., Rev. E. N. Packard, D.D., and the President, Rev. E. B. Webb, D.D., introduced Rev. Cyrus Hamlin, D.D., who also spoke.

Rev. N. Boynton, D.D., presented the report of the Committee upon the Missions under the care of Secretary Smith, and made an address. Prayer was offered by Rev. M. Burnham, D.D.

Addresses were made by Rev. J. C. Dorward, Rev. I. J. Atwood and Rev. F. M. Price.

Rev. J. E. Tuttle, D.D., presented the report of the Committee on the Missions under the care of Secretary Barton, and made an address. Addresses were made by Rev. H. J. Bruce and Dr. J. E. Abbott.

The Nominating Committee through Mr. E. W. Blatchford reported the following committees and they were appointed:

Committee on Place and Preacher: Rev. J. R. Thurston, D.D., Rev. Geo. R. Merrill, D.D., Rev. John L. Jenkins, D.D., Rev. H. S. Bliss, John M. Whitehead, Esq.

Committee on Treasurer's Report: S. F. Smith, Esq., of Iowa, David Fales, Esq., of Illinois, Herbert J. Wells, Esq., of Rhode Island, William W. Mills, Esq., of Ohio, H. H. Procter, Esq., of Massachusetts.

Adjournment was taken to 4 P.M.

The President took the chair at 4 P.M. Prayer was offered by Rev. Edward Hawes, D.D.

Rev. J. R. Thurston reported for the Committee on Place and Preacher, recommending Pilgrim Church, St. Louis, Mo., as the place, with Rev. Edward C. Moore, D.D., of Providence, R. I., as preacher, and President E. D. Eaton, D.D., of Beloit, Wis., as alternate; also the following as

The Committee of Arrangements: Rev. M. Burnham, D.D., Rev. C. H. Patton, A. W. Benedict, Esq., O. L. Whitelaw, Esq., Rev. W. M. Jones, Rev. Macyeal, Rev. C. L. Klaus, Rev. T. T. Holloway, W. B. Homer, Esq., Geo. H. Morgan, Esq., Dr. Hayward Post, C. W. S. Cobb, Esq.

The report was accepted and its recommendations adopted.

The Committee on New Members reported the following resignations of corporate members: W. J. Van Patten, Rev. W. M. Barbour, D.D., Hon. Robert R. Bishop, F. A. Ferris, F. G. Logan, Rev. Samuel W. Eaton, and they were accepted.

The Committee also reported the death of the following members: Hon. Nelson Dingley, Rev. S. C. Bartlett, D.D., Rev. A. H. Heath, D.D., John N. Denison, Esq., William F. Day, Esq., Samuel Johnson, Esq., Rev. A. E. P. Perkins, D.D., H. D. Smith, Esq., Rev. M. E. Strieby, D.D., Rev. James Brand, D.D., William E. Hale, Esq., E. D. Smith, Esq.

The Committee also nominated the following new corporate members and they were duly elected: Mr. George E. Holbrook, New Hampshire; Pres. George Harris, Rev. Doremus Scudder, Mr. Mortimer B. Mason, Miss Abbie B. Child, Pres. Caroline Hazard, Mrs. Alice Freeman Palmer, Massachusetts; Rev. Edward C. Moore, Rhode Island; Rev. Everett E. Lewis, Hon. L. A. Cooke, Mr. George B. Burrall, Connecticut; Mr. Elliott C. Hall, Dr. Grace N. Kimball, New York; Rev. Thomas C. Edwards, Pennsylvania; Pres. John Henry Barrows, Ohio; Mrs. Mary P. H. Leake, Illinois; Mr. O. H. Ingram, Wisconsin; Rev. Frederick E. Hopkins, Iowa; Mr. Peter C. Jones, Hawaii; Principal J. H. George, Canada.

Remarks were made by Rev. F. B. Makepeace, Rev. Elijah Horr, D.D., who offered the following resolution which was adopted:—

Resolved, That the Prudential Committee be requested to take active measures to reach every Sunday School in the denomination by appointing in January of each year a Foreign Missions Day, that upon that day the schools shall be requested to devote the session to Foreign Missionary interests and that every class in each grade shall be requested to make a contribution.

On motion of Rev. J. R. Thurston, it was voted that the next Annual Meeting be held the second week in October, 1900, and begin on Wednesday morning at 10 o'clock.

The Committee on officers reported the following list of candidates and they were elected:—

President.

SAMUEL B. CAPEN, Esq.

Vice-President.

D. WILLIS JAMES, Esq.

Corresponding Secretaries.

JUDSON SMITH, D.D.

CHARLES H. DANIELS, D.D.

JAMES L. BARTON, D.D.

Treasurer.

FRANK H. WIGGIN, Esq.

Editorial Secretary.

ELNATHAN E. STRONG, D.D.

Prudential Committee for three years.

G. HENRY WHITCOMB, Esq.

HON. SAMUEL C. DARLING.

HON. J. M. W. HALL,

EDWARD C. MOORE, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Assistant Recording Secretary.

EDWARD N. PACKARD, D.D.

Auditors.

EDWIN H. BAKER, Esq.

ELISHA R. BROWN, Esq.

HON. HENRY F. CORB.

Prayer was offered by Rev. Lyman Abbott, D.D.

Adjournment was taken to 7.30 o'clock.

THURSDAY EVENING.

Vice-President James took the chair at 7.30 o'clock. Devotional services were conducted by Rev. L. Pratt, D.D.

The Vice-President then introduced the new President, Mr. S. B. Capen, who made a brief address. Prayer was offered by Rev. J. E. Tuttle, D.D.

Addresses were made by Rev. Mr. Desha, pastor of the church at Hilo, Hawaiian Islands, Rev. O. P. Emerson, Secretary of the Hawaiian Evangelical Association, Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society.

Adjournment was taken to 9 o'clock Friday morning.

FRIDAY MORNING.

The President took the chair at 9 A.M. A hymn was sung, and prayer was offered by Rev. J. W. Bixler, of New London.

The Minutes were read.

A communication from the Australian Committee of the London Missionary Society was presented by Rev. J. J. Halley, D.D., of Victoria, who conveyed the salutation of the Society.

Addresses were made by Rev. Otis Cary, of Japan, Rev. J. H. Pettie, D.D., of Japan, Rev. W. W. Curtis, of Japan, Rev. S. S. White, of Japan, Rev. J. L. Fowl, of Turkey, Rev. L. O. Lee, D.D., of Turkey, Rev. Richard Winsor, of India, Rev. Henry Fairbank, of India, Rev. S. C. Pixley, of Natal, and Rev. J. T. Gulick, of Japan.

Prayers were offered by Prof. Egbert C. Smyth, D.D., and by President J. W. Strong, D.D.

New missionaries about to sail for their several fields of labor were introduced, and remarks were made by Dr. J. B. McCord, Rev. James D. Taylor, Rev. G. G. Brown.

Excuses were presented from the following absent members: Messrs. James B. Angell, Edwin H. Baker, Simeon Baldwin, M. A. Bullock, Frank T. Bayley, Henry Blodget, William G. Ballentine, Joseph E. Brown, Smith Baker, Dan. F. Bradley, M. H. Buckham, David C. Bell, David J. Brewer, C. H. Bull, E. W. Chapin, B. M. Cutcheon, Franklin Carter, Charles H. Case, Richard Cordley, Robert Coit, Warren F. Day, N. P. Dodge, John G. Davenport, Samuel W. Eaton, E. P. Flint, F. W. Fisk, George P. Fisher, E. F. Grabill, E. P. Goodwin, William E. Griffiths, Merrill E. Gates, Burdett Hart, S. J. Humphrey, C. H. Hulburd, J. E. Holbrook, Nathaniel A. Hyde, Charles A. Hull, F. S. Hatch, C. W. Hiatt, C. E. Jefferson, William H. Laird, E. H. Merrell, George Mooar, Charles S. Mills, Thomas McClelland, F. A. Noble, Joseph C. Noyes, William H. Nichol, S. L. B. Penrose, John H. Perry, Charles Ray Palmer, Charles N. Prouty, William E. Park, Cyrus Richardson, George H. Rust, Thomas D. Robertson, William H. Rice, Charles H. Richards, J. E. Snowden, J. M. Sturtevant, Moses Smith, N. D. Sperry, Richard S. Storrs, Willard B. Thorp, A. C. Thompson, George E. Tucker, W. J. Tucker, Henry M. Tenney, D. A. Thompson, Joseph H. Twichell, A. G. Upton, E. G. Updike, C. Delano Wood, E. M. Williams, E. F. Williams, F. N. White, William H. Willcox, John H. Washburn, C. A. Webster, W. H. Warren, S. H. Virgin.

Rev. L. Pratt, D.D., of the Business Committee, offered the following resolutions which were adopted:—

Resolved, That the Board hereby makes grateful acknowledgment to the pastor and people of the Union Church, to the pastors and people of the other city and neighboring churches, for their cordial welcome; to the friends in Providence, for their generous hospitality; to the several committees, the ushers, the musicians, for their varied and constant service and help; to the press of this city, for the fullness and accuracy of their reports; and to the railroad officials, for special favors granted to the delegates.

Resolved, That we request the Rev. Dr. Adams to furnish a copy of his sermon for publication.

A response to the vote of thanks was made by Rev. J. G. Vose, D.D., of Providence, to which the President replied, after remarks by Mr. E. H. Pitkin, urging the payment of the debt.

The Minutes of the session were read, and they, together with the Minutes as read from day to day, were approved.

Prayer was offered by the Rev. E. B. Webb, D.D.

The hymn, "Blest be the tie that binds," was sung, and adjournment was taken to the next Annual Meeting in St. Louis, Mo., the second Wednesday of October, 1900, at 10 A. M.

HENRY A. STIMSON, *Recording Secretary*.

Report of the Advisory Committee on the "Forward Movement."

Dr. L. C. Warner, Chairman.

THE Committee on the "Forward Movement" was organized in compliance with the following resolution adopted at the last annual meeting of the Board:—

Resolved, That a "Forward Movement" be inaugurated under the conduct of an Advisory Committee to be appointed by the chairman of the several Coöperating Committees, to consist of at least two members from each of the Coöperating Committees, and to have power to enlarge its number and fill vacancies. This committee shall employ a special agent, with such assistants as may be necessary, to develop interest in Foreign Missions among the churches, and especially to secure the adoption of missionaries by particular churches, individuals and families. This Advisory Committee will coöperate with the Prudential Committee. Pending the organization of the Advisory Committee, Messrs. E. H. Pitkin, E. P. Burpee, and Dr. L. C. Warner are appointed a Provisional Committee, to exercise the functions of the Advisory Committee, their special service to cease when the Advisory Committee is constituted.

In accordance with this resolution, the following Committee was appointed: Henry E. Cobb and E. P. Burpee, of New England; Lucien C. Warner and Rev. Howard S. Bliss, of New York; E. H. Pitkin and Rev. Joseph H. Selden, of Chicago; Rev. Charles R. Brown and J. L. Barker, of California.

The Committee were fortunate in securing as the Special Representative of the Forward Movement, Mr. Luther D. Wishard, for many years prominently identified with the Student Volunteer Movement, and with the College and Foreign work of the International Committee of the Young Men's Christian Association. Mr. Wishard entered upon his work the first of last February, and has since devoted his entire energies to carrying out the plans of the Committee. During this time he has spoken in thirty-three churches, and addressed several state and local Congregational Associations. Thirteen of these churches are located in Connecticut, three in New York, one in Wisconsin, thirteen in Illinois, and three in Michigan. The

direct results of this work are shown in the table of statistics which accompanies this report. These results we believe amply justify the Forward Movement.

Of the churches visited, twenty have undertaken the support of individual missionaries. It is worthy of note that in no single instance has a church which has been asked to sustain a missionary, failed to respond to the appeal. The aggregate membership of these twenty churches is 8,313, an average of 416. It will thus be seen that they are churches of average size and prosperity, neither the strongest nor the weakest in the denomination. The aggregate gifts of these twenty churches to the American Board last year were \$4,871—an average of \$243 for each church, and of \$0.59 per member. These churches have pledged for the current year under the plan of individual missionary support, \$15,561, an average of \$778 for each church, and of \$1.87 per member. The average gift per capita from all our churches last year for the American Board was \$0.80. It will thus be seen that the record of these twenty churches of \$0.59 a member was a little below the average, but for the coming year it has been increased to more than twice the average.

The largest gift to the Board from any of these twenty churches last year was \$628, from the Second Church of Rockford, Ill. This amount they have increased to \$1,000. The smallest gift last year was nothing, from a Union Church at Pawling, N. Y., not connected with the Congregational body. This year they have pledged \$666 for the support of Dr. James H. Ingram in his missionary work in North China. The largest increase shown last year was by the Broadway Church of Norwich, Conn., from \$484 to \$1,400, an increase of \$916.

In addition to the twenty churches which have assumed the support of individual missionaries, six others have increased their contributions to the general work of the Board from an aggregate of \$609 to \$1,953, an increase of a little over 300 per cent. Besides this there was one individual gift of \$1,000 for the general fund. Taking the aggregate of the twenty-six churches and the special gift, we find that the contributions last year of \$5,480 have been increased to \$18,514, a gain of \$13,034. This represents substantially the work of five and one-half months from February 1 to July 15. Since then the work has been interrupted by summer vacations and other causes outside the control of the Committee.

The most serious problem before the Board for many years has been to secure increased contributions for the support of our missionary work, to arouse our churches to a sense of the responsibility and opportunity which rest upon them. Legacies have proven uncertain and unreliable as a means of carrying on our work, and this year they have fallen to the lowest amount of any time within the past twelve years. Some have thought the solution of increased financial support was to be found in the 2,000 non-contributing churches of our denomination, but these represent almost entirely our smaller and feebler churches, and while they ought to be urged to give for their own sakes, and that they may become sharers with the rest of the churches in the blessings which come as a reward of benevolence, the increase of money to be derived from this source would fall far short of meeting the increased wants of the Board.

Has not this year's experience of the "Forward Movement" revealed the source from which increased gifts may be expected, and in some measure the means by which the interest can be awakened which will secure this increase? The twenty-six churches reached this year are a fair average of at least 500 churches in our denomination—churches able and willing to double and treble their collections if we can only secure the interest and zeal in the missionary cause which its importance justifies. These 500 churches last year gave to the Board \$100,000. It

would be no more difficult for them to increase their collections to \$300,000, than for twenty-six churches last year to increase their gifts from \$5,480 to \$17,514. Is not this the key to our financial problem? Here is \$200,000 of new money awaiting the call of the Board, if we only put forth the proper efforts to secure it.

But a single representative cannot reach over 40 or 50 churches in a year, and he would need from eight to ten years to cover the entire field. Evidently we can not wait so slow a process. But why cannot others take up a portion of the work? Cannot the methods of the "Forward Movement," with more or less modification as circumstances may dictate, be adopted by pastors, returned missionaries, corporate members and other speakers before our churches in the missionary cause.

If all our churches could be stimulated to missionary activity and brought to see their responsibility and opportunity as these twenty-six churches have been, we should have no further occasion to grieve over a burdensome debt, but the watchword of the Board would be "Advance," and we should see a "Forward Movement" inaugurated, not alone for the purpose of raising money, but for reaching out to occupy other fields calling loudly for laborers, and which are already ripe for the harvest.

Report of the Committee on the Treasurer's Department.

Dr. Lucien C. Warner, Chairman.

YOUR committee met at the rooms of the Board in Boston, and went carefully over the advance sheet of the Treasurer's report, together with his method of accounts and the general financial condition of the Board. They wish especially to commend the business methods of the Treasurer's department, — the orderly way in which the accounts are kept and the vigilance of the Treasurer in protecting the financial interests of the Board.

In surveying the finances for the past year, our attention is first attracted to the large increase in the debt, from \$40,291.36 one year ago to \$88,537.25 at the close of the present year. Taking these figures by themselves, they are discouraging in the extreme, but an analysis of the receipts reveals some facts which give the situation a more hopeful outlook. The collections from churches and individuals show a gain of \$37,365.42, and those from the Woman's Board, of \$19,453.28. Thus the gifts from living donors are \$56,818.70 larger than last year, an increase of over 11 per cent, and enough in the aggregate to have more than wiped out the debt of last year.

On the other hand, the legacies show a falling off of \$85,509.16, an amount almost equal to the total indebtedness of the Board at the close of the year. It is therefore clear that if it had not been for the shrinkage in legacies, a matter over which the officers and constituency of the Board have no control, the debt of last year would have been very nearly wiped out.

A glance at the record of our legacies for the past ten years will show how uncertain they are as a regular source of income. The largest amount for any one year was in 1892, when it was \$249,777. The next year it shrunk to \$146,759, a loss of over \$100,000. This year the amount was only \$102,219.95, the smallest amount since 1887. The average amount for the past ten years is \$166,291. It will thus be seen that the legacies for this year are \$64,072 less than the average for the past ten years, \$85,509 less than last year, and \$147,558 less than in 1892.

The support of an established work like that of the American Board requires an approximately uniform expenditure of money each year. The men are on the field and must be supported, and it is impossible to conduct the work properly with a variation of \$75,000, or \$100,000, in annual receipts. Yet this must be the case in the future as in the past, so long as we treat the entire amount from legacies as a part of our current receipts.

In view of these facts, we would recommend that some plan be adopted by which the receipts from legacies may be more nearly equalized from year to year. This might be done by setting apart a portion of each legacy for an equalizing fund; or perhaps better, by distributing the proceeds of all legacies of over \$5,000, over two or more years, — not over \$5,000 to be used in any one year. The exact method is not important, provided the desired end is accomplished: namely, such uniformity of the receipts from legacies that the Prudential Committee in arranging its annual budget, may have a fairly intelligent idea of the funds that will be at their disposal.

It is hardly feasible, however, to put such a plan into operation while we have a large debt unpaid. We would therefore offer the following:—

Resolution, That the Prudential Committee be instructed to arrange its budget for the coming year on the basis of estimated legacies of \$100,000, and that all receipts from legacies in excess of this amount, together with all special gifts for the debt, be applied on the debt until it is extinguished.

On the basis of our expenditure for last year, this plan would require an increase from living donors of \$48,246, or about 9 per cent. The receipts of the past two years show that gifts for missionary work are on the increase, last year that increase being 11 per cent. In view of the increased prosperity of the country and the increased interest in missions, it seems to us not unreasonable to expect a further increase this year of 9 per cent. If this can be accomplished, the situation is saved. Our constituency is apparently ready to respond to a forward movement in the missionary cause. Let us not stifle this feeling and thwart this movement by discouragement over a debt which is due to the accident of varying legacies, rather than to any lack of response from living donors; but let us rather emphasize the encouragement which the facts, rightly interpreted, justify, and let us go forward with increased gifts for increased work, leaving the debt to be paid from that variable source of income which is chiefly responsible for its being incurred.

The committee feel constrained to present one other subject to the consideration of the Board, as likely to affect our treasury in the future, though its influence may not yet have been seriously felt. The war revenue law, passed in 1898, imposes a special tax upon legacies where the personal property of the estate is over \$10,000. This tax is graded from three-quarters of 1 per cent in the case of near relatives, to 5 per cent in the case of remote relatives or corporations. This amount is still further graded in accordance with the size of the estate, so that an estate in which the personal property amounts to over \$1,000,000, pays a tax of two and one-quarter per cent to near relatives and 15 per cent to corporations. It will thus be seen that the tax paid on a bequest to a benevolent society or charitable institution of any kind is six and two-thirds times greater than that paid on a legacy to a child or parent.

The purpose of Congress in making this enactment was doubtless simply to raise revenue, but the effect must inevitably be to discourage, and in a large measure to prevent, those legacies to colleges, hospitals, libraries and benevolent societies which in the past have conferred such great blessings upon the public. Your committee would therefore offer the following:—

Resolution, That the executive officers of the Board be instructed to communicate with the officers of other societies, colleges and benevolent institutions of the country, and if this coöperation with them can be secured, to memorialize Congress for such a modification of the tax on legacies as shall lessen the discrimination against bequests for public benefactions.

The Committee on Missions in Secretary Smith's Department.

Rev. N. Boynton, D.D., Chairman.

THE committee have carefully read the reports of the various missions, under the care of Secretary Smith, and acknowledge with gratitude the wisdom of his administration, and with delight the noble fruition of a year of arduous toil, but of surprising blessings. No calamity, no scourge, no disaster has thrown any mission into internal confusion or into dramatic prominence, so that we have before us the normal result of favorable and uneventful missionary enterprise.

The enlarging offerings of missionary churches make us blush for many of our home churches, while we devoutly thank God for the evidences revealed through sacrificial giving, of the genuineness of the love of these our brethren for the Master's work. The large additions to our churches, upon confession of faith, is a most refreshing assurance of the power of the Christ life; the thronging students in our schools; the pathetic companies of patients in our hospitals, all witness the steady march of the Christian spirit and influence.

We are impressed with the apparent fact, but not less imperative because apparent, that the only thing which withholds most astonishing accomplishment in these fields is the financial stringency which puts jackknives instead of cycles in the maker's hand, and then ties the hand which holds the jackknife. The earnest, enthusiastic, long-suffering missionaries, who are ready to hear the command "double quick," and instead hear the order "mark time," till nothing but the most utter loyalty keeps them from breaking from the ranks, are the subjects of the most earnest sympathy, and should be speedily empowered *financially*, to realize those waiting conquests which only require an equipment, so modest in most instances, that petty sacrifice at home could supply the cruel need abroad.

Among the many topics worthy of special mention this committee selects one, and that is *Ponape*. How our missionaries were treated when Ponape was under the control of Spain, and how Spain indemnified us for the depredations of her subject in recent history. By the shift of the war Ponape comes under the care of Germany. The desire is very strong there that the Board should again enter upon its work. And Henry Nanpei, writing for three hundred and fifty faithful Christians there, urges the Board to send a missionary at once. Is not the present the favorable opportunity to pick up the stitch we were forced to drop on Ponape nine years ago?

The committee notices with regret that the number of students in some of our theological seminaries is small, and that the passage from the college to the seminary does not appear, in every instance, to be thronged with students. That we should use every effort to secure a thoroughly trained ministry is a tenet to which we are all absolutely loyal, and we bespeak for this the most earnest and insistent attention of the Board.

The committee is impressed with the great value of literature which can be widely circulated, and realizes that in some missions the inability of the Board to

provide, through lack of funds, this very necessary adjunct of service, has worked, perhaps, disproportional hardship, and the committee expresses the hope that the condition of the treasury will this year allow in this direction much needed and desired assistance.

The Committee on the Missions in Secretary Barton's Department.

Rev. J. E. Tuttle, D.D., Chairman.

WE notice with deep satisfaction the frequent references in these reports to the Bible as a factor in missions; to its translation and revision, to its prominence in our schools, and to the persistent efforts of colporteurs to carry it into every home. And in this connection we feel that the just and grateful recognition of the American Board is due to that "twin propeller" of modern missions, the American Bible Society, but for whose constant and generous coöperation the missionaries of the Congregational churches would be provided neither with the Word of God itself, nor with the agency for circulating it. We bespeak for the Bible Society the blessing of God and a warm place in the heart of our churches.

We call attention to the peril of leaving such important and difficult stations as Bitlis, Van and Erzroom, each with only one missionary in charge. The position of our heroes at these posts is like that of Gordon at Khartum, and should disaster overtake them, the disgrace would be ours. With able and consecrated volunteers pleading to be allowed to go to their relief, how much longer will our churches fail to provide the means?

It is with surprise and shame as American citizens that we learn that our government has allowed a fourth year to pass without securing a cent of the one hundred thousand dollars indemnity justly demanded for the destruction of missionary buildings and homes at Harpoot in 1895, nor even permission to rebuild the same. We believe it is high time that the rights of our fellow citizens in Turkey should be vindicated "at all hazards and at any cost," to use the language of the platform on which the President of the United States was elected. We urge the Prudential Committee to relax no effort until the arm that has gloriously vindicated the rights *as men*, of oppressed *aliens* in the most distant islands of the sea, shall have secured fullest protection for *our own brethren*.

We desire to call especial attention to the open doors in the Marathi Mission. People are ready to hear the message of the Christian preacher; schools are full to overflowing; girls and boys are begging for advanced education, only to be turned away for lack of funds and building accommodations. In the last few years the mission has contracted its sphere of labor, and feels deeply the responsibility for regions which could now be advantageously entered. The need for reinforcements from America is a pressing one, for the fields are white with the harvest, and the laborers are few.

The opportunities in the Madura Mission are no less inviting. The promise for the future is great and growing, and demands a generous and effective support for the Indian Missions.

The features of special interest in the report on *Ceylon* are: first, the reliance placed on education in the conduct of the mission; second, the large number of youth who become Christians while in the process of training; third, the sphere of widening influence opened to those engaged in medical work; and finally, but not

least, the gradual crumbling away of opposition to the gospel brought about by the unobtrusive yet gracious labors of the Bible women.

In Japan the two events which stand out like mountain peaks are the restoration of the Doshisha and the enforcement of the new treaties. Both will have immense influence on the future of the mission. That the Doshisha, conceived in the mind of Neesima, born in a meeting of this Board, and fostered and nourished by the gifts of our most consecrated men and women, was lost to the forces of aggressive Christianity in Japan—a thought painful beyond expression—seemed so near realization a year ago that nothing but the most unyielding faith in God held us back from a belief in it. But the zeal and tact of Secretary Barton and the Prudential Committee, and the heroic efforts of Counsel M'Ivor and his missionary and Japanese associates have been so crowned with the Divine blessing that today we have a restored and reorganized institution publicly pledged to loyalty to the Christianity represented by this Board.

The going into effect of the new treaties while placing our missionaries under Japanese law, will give them the utmost freedom to travel and reside in all parts of the Empire; and this closer intercourse will sooner or later prove helpful to all forms of Christian effort. The course of the educational authorities toward religious schools, unwisely if not unconstitutionally narrow, raises many new and difficult problems which will continue to tax the wisdom and patience of our missionaries. Among them, however, as well as among their Japanese associates, there is an ever deepening faith that the Gospel of Christ is the hope of Japan, and with this they courageously face the new year.

There never was a time when our missionaries more earnestly craved and deserved the sympathy, prayers, and support of all Christians than in these changing and eventful times, and the reinforcements asked for should at once be sent them.

The excellent report of Dr. Barton calls attention to a problem that has to do with the enlightenment of over two hundred million of souls. Upwards of fifty million of these Roman Catholics are in the countries where our missionaries labor, viz., Mexico, Austria and Spain. Twenty-five years of successful labor in each of these fields deserves more than a passing consideration, and only needs to be brought to the knowledge of our churches to insure its continuance on an enlarged scale. Cuba, Porto Rico and the Philippines are at our doors with a pressing call for immediate action. What can we do? We recommend, first, that some competent person in each field be chosen to prepare a volume of 150 to 200 pages, well illustrated, to tell the story of the work done, with special reference to its methods and spirit. Second, that in the coming year a special effort be made to get individuals or groups of individuals; churches or groups of churches into direct and supporting relation to the work and workers in these fields.

In general we recommend that the Advisory Committee of the Forward Movement select five hundred churches, divide them into groups of five to ten, as seems advisable, secure immediately the coöperation of at least one corporate member and one pastor who shall plan for the Forward Movement in this group of churches. We urge that the Prudential Committee at once restore the native work to its proper status, and that it never again be cut down unless Congregationalism purposes going into bankruptcy.

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